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CREATIVE FORCES IN JAPAN.

BY GALEN M. FISHER.

(United Mission Study Course).

CHAPTER ONE—ASSETS AND LIABILITIES OF THE JAPANESE PEOPLE.

By Mrs. J. P. White, Cedarville, Ohio.

THE heart of the whole world has been stirred within recent months by the great catastrophe in Japan. Pompeii, Herculeaneum, Lisbon, Messina, and Martinique are but insignificant when compared with the great earthquake of Japan last August. The great cities of Tokio and Yokohama and many lesser cities were almost demolished. Islands densely populated disappeared altogether. Tens of thousands lost their lives and millions became homeless and destitute. Instinctively America rushed to give aid. Within a few hours after the news had been confirmed our Red Cross began sending money and has continued until many millions have been sent to relieve distress.

With eager haste we run to give relief for physical suffering. With slow and tardy steps we go to carry help for dying souls.

For a few months we shall concentrate our thought upon Japan. This study should enlist unusual interest, because of the recent events. As we learn of the people we shall have a sympathetic understanding of these neighbors of ours who have been so sorely afflicted.

Perhaps we should refresh our minds a bit concerning the land. In general we remember the line of islands running along the eastern coast of Asia. If these islands were along our Atlantic seaboard they would reach from Nova Scotia to Cuba, a distance of two thousand miles. The average width of the country is only about one hundred miles. Japan proper is so small that it could be put inside Texas or California. But on the other hand it is as large as the British Isles with Holland and Belgium thrown in.

Japan is an Island Empire. The country is composed of numerous islands. Some are so small that they disappear in times of flood. Those whose circumference is over two and a half miles number four hundred eighty-seven. The five large islands are Hondo, Hokkaido, Shikoku, and Kyushu. Japan in recent years has acquired Formosa and Korea which almost double her area.

Japan is very rough. A chain of mountains runs like a huge backbone the length of the country. For this reason only twelve per cent of the land is cultivable. Volcanoes, extinct and active are numerous. Several are active all the time.

This is a land of earthquakes. Dr. R. B. Peery, writing twenty-five years ago tells us that "the records show that from earliest times this country has been subject to great ruin by their visitations. Whole villages and towns have been swallowed up and huge mountains have disappeared in a day. These earthquakes are of frequent occurrence. The seismic instruments now in use throughout the empire record about three hundred and sixty-five per year, one for each day. Certain localities are much more exposed to them than others, although none is entirely free from them. These disturbances are very destructive of life and property, especially injuring railways, bridges and high buildings. They have left their mark upon the whole country. Through the effect of volcanoes and earthquakes together, the surface of Japan presents an appearance seldom seen in any other land."

This little country unknown for centuries to the outside world has suddenly risen to great power. It is only seventy years since Commodore Perry knocked at the door of Japan and was admitted. Behold the change!

Now the commerce of Japan is world wide; her shipping dominates the Pacific; her people travel all over the world and take up their abode in countries far from home. Japan has become one of the "Big Five" Powers and sits with the leading nations of the world to discuss international affairs. Japan has a great system of education; she has railways, telegraph, telephone and radio; she has great modern cities with factories, department stores, daily papers millionaries and slums. Truly Japan is a great nation.

This brings us of course to think of the people of the land. We think not so much of their short stature, their almond eyes, their yellow skin and black hair, as of their character.

THE HEROES OF JAPAN

Japan is a land of hero worshipers. Let us see what qualities the people admire in the lives of their great men. Many of the characters who are held up before the youth for emulation lived centuries ago. In fact some of them are mythical. In ancient times Japan had no literary script, so that history was handed down from generation to generation by oral tradition. Indeed the art of writing was not introduced until the third century A. D., and the earliest records made, in about the fifth century were destroyed by fire. "The Records of Ancient Matters" and "The Chronicles of Japan" were completed about 720 A. D. With even this shadowy background the Japanese have woven wonderful stories about the heroes of remote times. Where historical facts are lacking, fancy supplies the details.

Jimnu Tenno, believed to be a direct descendant of the Sun Goddess is considered the founder of Japan. The date of the founding is said to be about 660 B. C. This was the time when Assyria was at the height of power and about the time when Manasseh was reigning in Judah.

Although Jimnu cannot be indentified in history, nor accepted by any one outside of Japan as a truly historical personage, yet he holds a place of such importance in the life of the people that two national holidays are celebrated in his honor.

Empress Jingu is considered a great heroine, and is honored for her successful invasion of Korea. Her son Ojin in deified and worshiped as God of War.

Emperor Nintoku is honored because

of his fatherly solictitude for his people. At one time he found them suffering for the necessities of life because of forced labor. He intermitted the labor for three years. Prosperity and comfort returned to his people. Joy and rejoicing filled their hearts . The Emperor was enshrined forever in the affections of his subjects. Through all the succeeding centuries the people of Japan have held in reverence, the Emperor upon the throne.

Prince Shotoku, who lived three centuries after Nintoku, is another hero. He was an enlightened statesman and a patron of arts and letters. It was he who, about 610 A. D. was instrumental in changing the laws transforming the government from the patriarchal system to the imperial system. That he is still remembered is attested by the honor shown him today. Recently an immense bell, weighing about ten tons, was hung in honor of Shotoku's thirteen hundreth anniversary.

Kobo Daishi is honored for his genius in inventing the "running script form of the forty seven syllables." This was a great service for his people, making unnecessary the use of the complicated Chinese ideographs.

The Japanese honor those of deep religious life such as founders of early Buddhist sects. There was Shimran "who denounced reliance on good works and celibacy and exalted heart beliefs in the merits of Amida."

Nakae Toju, the sage of Omi, was a man of lofty ideals. He so taught these principles and so exemplified them that the whole community in which he lived became noted for uprightness, certainly a high testimonial for any man.

Ninomiya the "farmer saint" preached industry thrift and gratitude. Among his sayings that have been preserved is this bit of homely wisdom."

"We Japanese think that when we die we become gods or Buddhas. But I am sure it is impossible for a man to become a god or a Buddha when he dies if he is not one when he is living. It is just as impossible for a mackerel to become a dried flounder when it is dead, or for a cedar tree to become a pine tree

A JAPANESE COLPORTEUR

when it is cut down, as it is for a man to become a god or a Buddha when he dies, if he is not one when he is living."

The real devotion of the Japanese is given to the soldier, the fighter. Their histories are full of the deeds of daring men, who fought for their country and perhaps in the end committed suicide. Among the heroes of recent times is General Nogi who led the seige of Port Arthur. Two of his sons were killed in action. This great man committed suicide by hari-kari (disembowelling) "partly from remorse over the thirty thousand lives his conduct of the seige had cost and partly as a protest against the luxury and corruption among army officers."

Not a few Christians are on Japan's Honor Roll. The outstanding character is Neesima the splendid Christian who founded Doshisha University and led the Church in its early struggles. It is a fact worthy of note that this humble earnest Christian should be recognized as a great leader in the New Japan.

The Japanese hold many men of the West in high esteem. Among them are Columbus, Gladstone, Washington, Lincoln and Roosevelt. Many place Jesus among their heroes, knowing only that He was One who did great good to humanity and that He gave utterance to great and lofty truths.

THE MIND OF JAPAN.

The Japanese as a people possess keen intellects. They are not super-men. As one of them said "We are very ordinary fallible folk, eager to be in the front rank but with little besides ambition grit and a fear of Western nations to put us there."

Those who are willing to learn always find new knowledge. It must be said of the Japanese that they have always been learners. Buddhist priests from China were the first teachers of Japan. They knew a little of astronomy, mathmatics and medicine, but their chief subject was the sacred books of their religion. When the Spanish and Portugese came their new superior knowledge was welcomed, but when the foreigners were expelled in the sixteenth century the writings of Confucius and the Chinese classics again came into prominence.

People everywhere have been trying to analyze the mind of Japan. How is it that these people have within seventy years leaped from obscurity into the the front rank of the nations? We must not forget that the Japanese had an old civilization that furnished a foundation for the new. There were centuries of progress before the West began to have its influence. Japan was continually seeking to improve. They were seeking better things for their nation. When their contact was made with the west there was no foreign military occupancy to press new customs upon them. They observed and examined and then made their own choices. "They were stirred to new life by the communication of new ideas."

The Japanese have been criticised as being imitative rather than inventive. This is in some measure true, yet they have shown great resourcefulness in *adapting* every *thing* to the peculiar needs of Japan. Originality is not lacking. Along mechanical lines, the Japanese claim the invention of repeating pistols, smokeless gunpowder, gun cotton and bicycle boats. In the field of scientific research, some Japanese have attained prominence. Two noted physicians discovered the bacilli of plague and yellow fever and the remedy for beri-beri.

In the realm of statesmanship the

Japanese are masters. Our own American leaders recognize the sagacity of the Japanese statesmen and the whole world realizes that they are to be reckoned with. They are farseeing. An example of this is the annexation of Korea. Japan formulated a policy towards Korea which had to be followed for thirty five years to accomplish its end but in the end it worked out as they had planned and Korea became a part of the Japanese Empire by annexation.

In earlier centuries the Japanese language was written with Chinese characters, thousands of which had to be memorized in order to learn to read. The education, like that of the Chinese consisted of feats of memory. Because they were completely cut off from other lands, the Japanese did not know there was a better system. But when they found there was a better way, they immediately followed it. They have ever been learners. They have ever had a thirst for knowledge.

An edict issued years ago contains these words: "It is intended that henceforth education shall be so diffuused that there may not be a village with an ignorant family nor a family with an ignorant member." This has been in large measure realized. Nearly every Japanese under thirty years of age can read. Jinriksha men, coolies and servants may be seen with books or papers eagerly reading, reading, reading.

Viscount Mori a Christian, aided by foreign advisers founded the national school system. The years have proven that there are some serious defects in the system. The idea of uniformity is pressed to an extreme; there is no variation and no freedom for individual initiative. Examinations and degrees are overvalued.

Everywhere the schools are crowded. Not only are children studying but grown men who work ten or twelve hours a day are enrolled in night schools. Correspondence schools are serving those who are shut off from other opportunities.

Some say these people are superficial in their learning and fickle in their choices. No doubt there is some truth in this charge. We must remember that everything pertaining to Western civilization was placed before them at once. In their eagerness to learn they have tried to grasp everything, and do everything. The surprise is, not that they have made mistakes but that they have made so many successes.

The Japanese are very artistic in their temperament. No other people of the world have such a keen sense of the beautiful. Not the cultured and educated alone, but the peasant and common laborer love flowers and sunsets and wonderful landscapes. They love the outdoors and spend much time enjoying the beauties of nature.

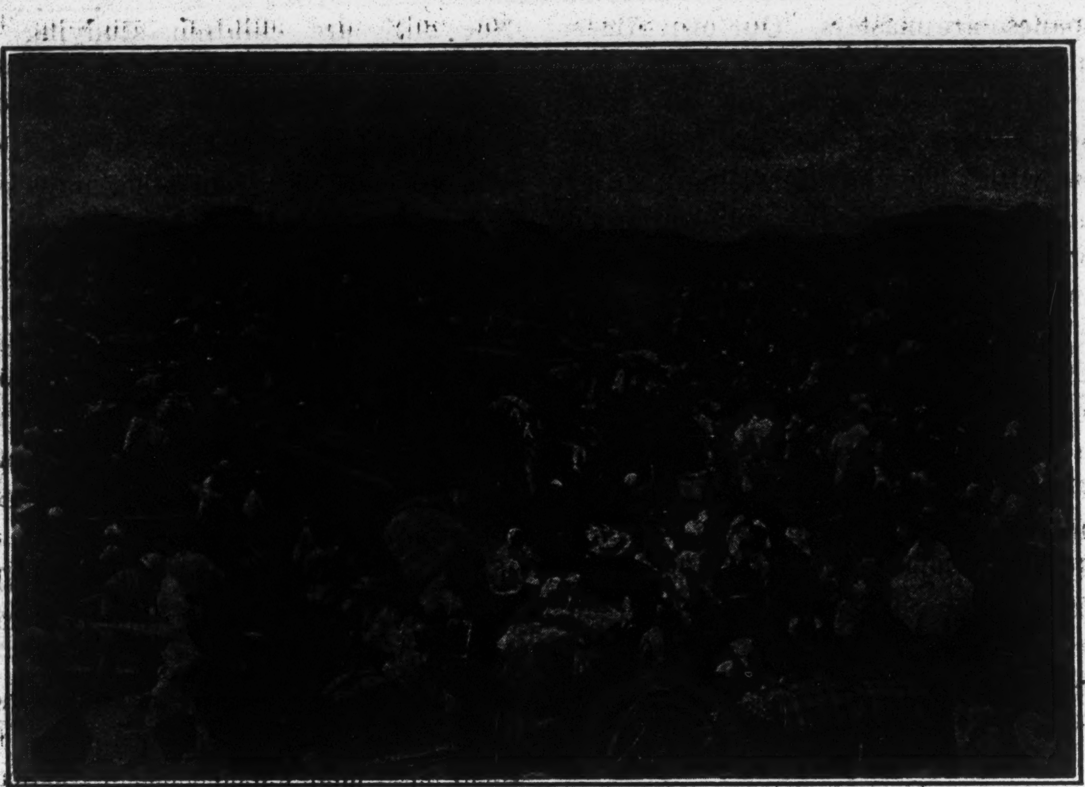
Cherry blossom time is a favorite season. The wild cherry is the most loved flower in Japan. The whole populace goes out in gala attire to enjoy these loved flowers. One of the old time poets says: "When in the spring the trees flower, it is as if fleeciest masses of cloud, faintly tinged by sunset have floated down from the highest sky to fold themselves about the branches."

THE HEART OF JAPAN.

What about the inner life of the people? The moral qualities that determine character? On this side we find some admirable traits and we also find some serious defects.

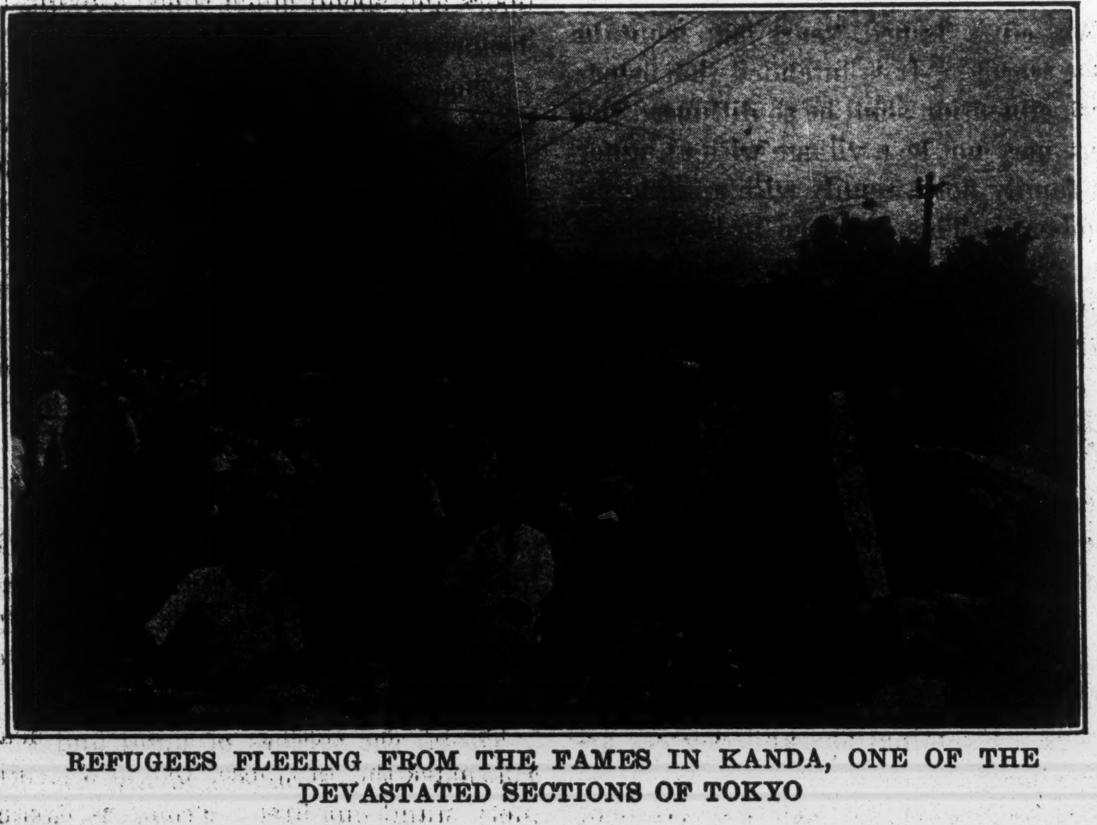
Of all the virtues of mind and heart that mark the Japanese, loyalty and filial piety stand out first. From the earliest

PICTURES OF FIRE AND EARTHQUAKE IN JAPAN



A CROWD OF REFUGEES IN FRONT OF THE IMPERIAL PALACE, TOKYO

Courtesy Missionary Review of the World.



REFUGEES FLEEING FROM THE FAMES IN KANDA, ONE OF THE DEVASTATED SECTIONS OF TOKYO

Courtesy Missionary Review of the World.

times these principles have been instilled into the minds of the young. At first loyalty was merely devotion to the chief of the clan. In lated years when the country was united, the Emperor became the chief object of devotion.

National patriotism is exalted above every other virtue. It is often carried to extremes. Not a few believe that one cannot be true to his own country and at the same time admire and praise other lands. It is not too much to say that the principle of loyalty is the strongest motive power in Japan today. It is the passion of the people. A native writer speaks for all his countrymen when he says: "My native land! Everywhere and always the first affections of my heart and the first labor of my hands shall be thine alone."

A man's duty to his family is secondary to his duty to his country. His devotion to his Emperor supersedes all other affections. A story is told of a man who manifested this spirit in a very peculiar way. Some years ago, when a tidal wave swept Northern Japan, one home was being submerged. The husband and father turned deaf ears to the cries of his wife and children and allowed them to perish in order that he might save the Emperor's picture.

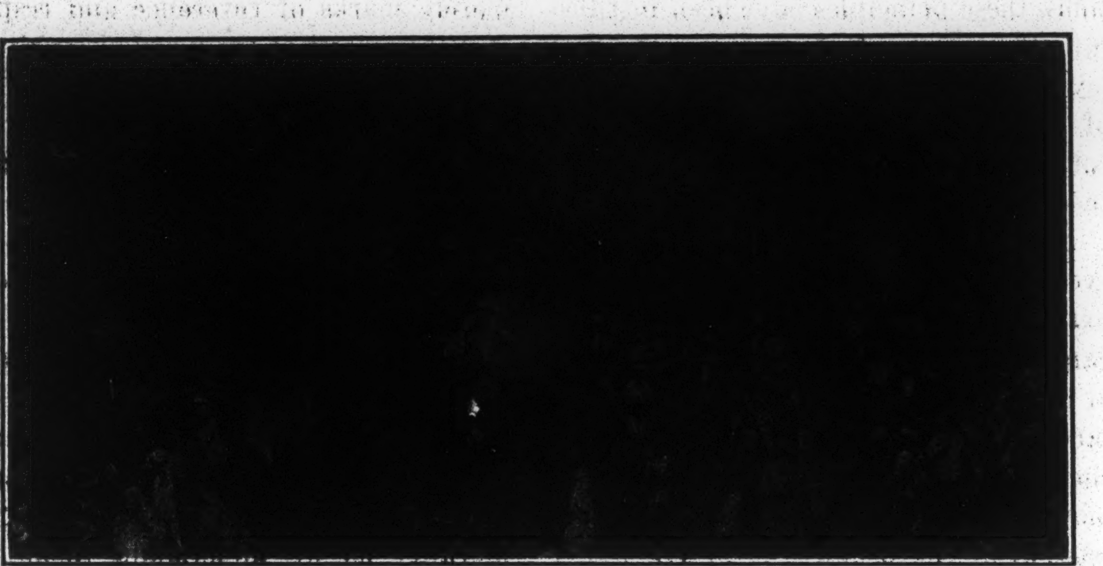
Next to loyalty to the Emperor stands obedience to parents. The proper attitude of child to parent and of pupil to teacher is that of reverence. The relation between children and parents is stronger than that between husband and wife. The reason is not hard to find. It has its root in ancestor worship. Not only does the Japanese son care for his parents during life but pays divine honors when they are dead. The more enlightened people of today claim that the ceremonies of burning candles and saying prayers to the dead parents are merely marks of reverence and respect. But the masses of the people worship the spirits of departed ancestors.

The relative importance in which different friends are held is expressed thus: "Thy father and thy mother are like heaven and earth; thy teacher and thy lord are like the sun and the moon; Other kinfolk may be likened to the rushes; husbands and wives are but as useless stones."

Before the introduction of Chinese ethics there was no moral code in Japan. The Shinto teachings had no doctrine of morality as we understand them. To obey the Emperor was the whole duty of man. As for the rest if a Japanese obeyed the impulses of his own heart he would be sure to do right. Modern Shinto writers, in all seriousness account for this absence of a moral code by stating that originally Japanese nature was pure and clean and sinless possessing no tendency to evil and wrong. Barbarians like the Chinese and Americans, being by nature immoral were forced to invent a moral code to control their actions; but in Japan this was not necessary as every Japanese acted aright if he only consulted his own heart."

Where this theory has led is evidenced in the lives of the people today. The status of woman is one proof that instead of the heart of man being right it is desperately wicked. Polygamy and concubinage have been practiced for ages in Japan. The great brothel system in the large cities has always been considered respectable. In very recent years, since women have had a voice, a warfare has been started against it. Prostitution impurity and self indulgence are in evidence continually. These sins do not seek shelter and hide in the dark as in other lands where there is constant warfare against them. Our author

PICTURES OF FIRE AND EARTHQUAKE IN JAPAN



REFUGEES CROWDING ONTO TRAINS IN THEIR EFFORTS TO ESCAPE FROM TOKYO

Courtesy Missionary Review of the World.

AN AIRPLANE VIEW OF TOKYO IN FLAMES

In both Yokohama and Tokyo, the fire did immensely more damage than the earthquake as the flames cut off escape and hindered rescue work.

Courtesy Missionary Review of the World.

makes the statement that the victims of sexual vices fill at least one third of the hospital beds and temple graves.

The Japanese do not have the same regard for truth that people of the West, when we say people of the West, we mean those touched by Christian ideals. Japanese people excel in politeness and they are so very polite that they would rather tell one an untruth than to tell him anything that might hurt his feelings or in any way offend him. Politeness is a greater virtue than truth.

Honesty is not considered a prime virtue. Business integrity is not understood. Foreign merchants complain that Japanese will not carry out a verbal or even a written agreement when the market changes to their disadvantage. The sense of honor seems to be lacking. One of the Japanese newspapers, some time ago, discussed at great length the lack of commercial morality, stating among other things that "goods delivered are not up to sample; and that engagements as to time are not kept."

Life is very cheap in Japan. It is considered no sin to take one's own life. Indeed it is often done to honor a superior, in which case it is counted a rare act of a noble man.

These faults of the Japanese are not mentioned to hold them up to ridicule nor to belittle them; only to show that culture and education and civilization do not change the heart of man.

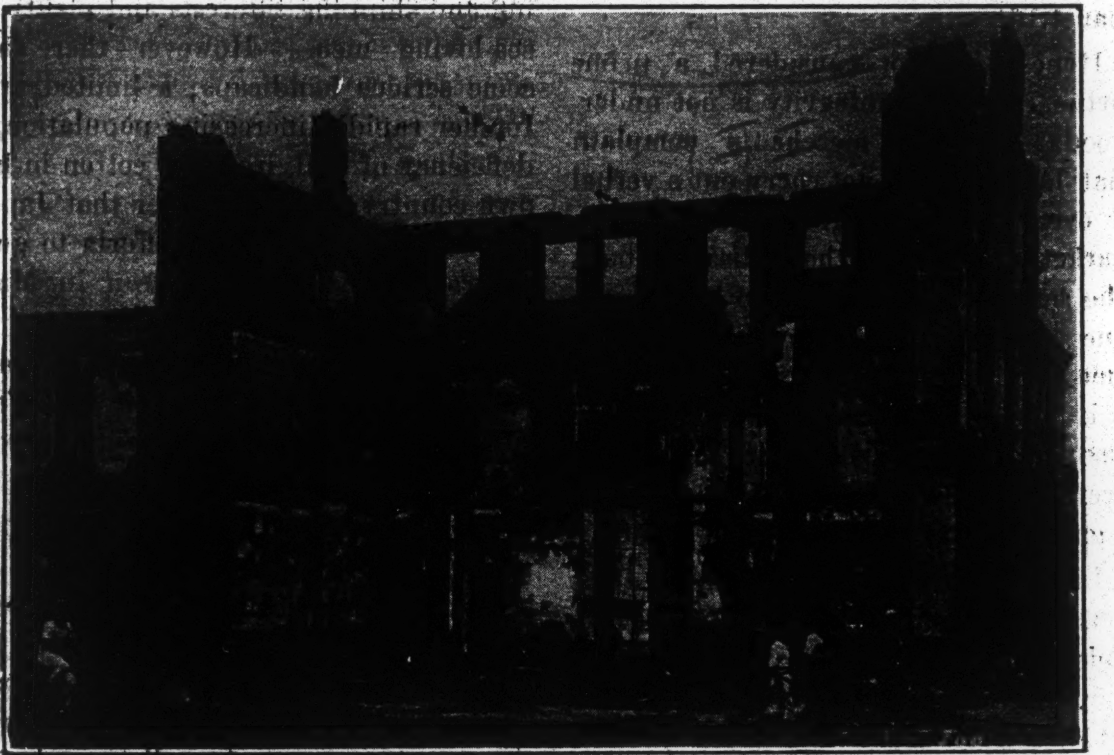
THE POSSIBILITIES OF JAPAN.

Japan is peculiarly located. The sea is her defense. Many times in past centuries she might have been conquered by a foreign foe, had not the stormy waves wrecked the fleets of the enemies. Japan is right at the front door of Asia where the great masses of humanity live where natural resources are almost untouched. Immense stores of iron, coal, minerals, fur, rubber and lumber are available in nearby territory. Japan is on the highway of the Pacific. Steamers from the United States and Canada bound for Asiatic ports, stop there for coal and water. Japan enjoys being called the "England of the Orient." The resemblances are quite apparent. The islands with the friendly protecting sea, a temperate climate, fine harbors, commanding trade routes, great manufacturing and shipping interests and plenty of sea-loving men. However there are some serious handicaps; a limited area for her rapidly increasing population, a deficiency of coal, iron and cotton in her own country. Little wonder that Japan has made such desperate efforts to gain control of the coal and iron in Manchuria, Shantung, and Siberia.

Even with her limited raw materials, Japan will go forward in her manufacturing enterprises. She will import these as needed.

Japan's greatest asset is her man power. She will never lack men to do her work. Unlike many of the people of Oriental lands the Japanese are full of energy. Laziness is almost unknown. Their industry is unflagging. Not only do the peasants and coolies work because of necessity, but people of wealth perform their respective duties with a zest and energy that surprise other peoples. If peace is maintained at home and abroad Japan is certain to make great progress along industrial lines.

Commerce is increasing. Twenty years ago Theodore Roosevelt said: "The Mediterranean era died with the discovery of America. The Atlantic era is now at the height of its development and must soon exhaust the resources at its command. The Pacific era, destines to be the greatest of all, is just at its dawn." This prophecy is being fulfilled today. While European countries are bickering over the settlement of the war, Japan and the United States are pushing trade along new lines. It seems inevitable that Japan must succeed commercially because of an unparalled combination of advantages: "easy access to raw materials and vast undeveloped markets, technical skill, cheap labor and abundant capital."



THE RUINS OF THE METHODIST PUBLISHING HOUSE IN TOKYO

Courtesy Missionary Review of the World.

Educationally, Japan has already proven her efficiency in providing schools for her populace. As the years go by the people will become more intelligent and therefore more capable of leadership in the Orient.

Politically, Japan is rated with first class powers. With the wonderful advancement that has been made and the present standing of the nation the future of Japan would seem assured.

May we not say reverently yet humbly, in view of our own national weaknesses "One thing thou lackest, Japan." Not battleships nor armies, nor sky-scrapers, nor millionaires; not education, nor diplomacy are sufficient. A nation can become truly great, only as its citizens develop character. The only kind of character that will stand the strain of years is that built upon Christian principles. "Some discerning Japanese publicists and industrialists, realizing that character will be the deciding factor have advocated the Christian faith as the last resort. They acknowledge that the old faiths have proven inadequate and that many of the Christians whom they know have the character-assets which the situation demands."

Japan needs the regenerating power of the Gospel of Christ to steady her in her course.

At one of the Student Volunteer Conventions some years ago, a cablegram was received "Japan leading the Orient;

but whither? There are many who deny the leadership of Japan in the East. Her dealings with her neighbors have not tended to increase friendliness. But whether the neighboring nations love her or not, the fact remains that Japan is the greatest power in that part of the world. That she became first, one of the "Big Five" powers, and later at the Disarmament Conference, one of the "Big Three" powers, is proof of her superior ability.

Pagan Japan will be a real "yellow peril" to the world, but Christian Japan will become the evangelizing agency for the whole of the Far East.

A FEW FACTS ABOUT JAPAN.

Area of Japan proper 148,756 square miles.

Area of Japan including the possessions of Korea and Formosa, 260,738 square miles.

Population including Korea and Formosa 78,261,000.

Portugese discovered Japan in 1542 A. D.

Commodore Perry opened Japan in 1853-54.

Constitutional Government instituted 1889.

QUESTIONS.

1. When was Japan founded?
2. What is the area of Japan proper?
3. What is the area of Japan and her possessions Korea and Formosa?
4. What is the population of Japan?
5. Who opened the door of Japan?
6. What is Japan's rank among the nations of the world?
7. How has she won this place; what characteristics of the people made it possible?
8. Who have been Japan's teachers?
9. Name some of the heroes of Japan.
10. What remarkable discoveries have been made by Japanese physicians?
11. Name some Japanese inventions.
12. Who founded the educational system of Japan?
13. What defects are there in the system?
14. What are considered the highest virtues among the Japanese?
15. What moral weaknesses are mostly apparent?
16. Why have the old faiths of Japan lost their power with the people?
17. What can Christianity supply that is lacking in the old faiths?
18. If you were a Japanese what would be your attitude on the Shantung question?
19. If you were a Korean what would be your attitude toward Japan?
20. Since you are an American Christian what should be your attitude toward Japan?

THE DEBT ETERNAL.

By John H. Finley.

A Study of the Home Mission Text Book.
(With Additional Material).

By Mrs. Albert Gordon, Newark, New Jersey.

CHAPTERS ONE AND TWO. THE DEBT ETERNAL, AND THE CHILD AT HOME.

"SAVING America through the Girls and Boys" is the theme for the first time presented for study to Christian America, by our interdenominational committees. That this is the most important subject for home mission study at the present time is realized when we learn that there are fifty million children and youth in the United States under twenty years of age. These are America's greatest assets. Upon them rests the future of the nation, and even more, the future of the world; for to America's youth the world devastated by war will look for its leaders in industry, in education, in Church, and in state. Great tasks lie before the youth of America. How are they being trained for the fulfilment of these tasks? This is the all-important question before the Christian Church today.

For this, the Children's and Young People's Year in home mission study, several very helpful text books have been published.

"The Debt Eternal" is the striking title of an earnest and thoughtful discussion of the various child problems in America's Social system and a presentation of some methods in the way of solution. The author is Dr. John H. Finley, one of the best known educators of the United States, who as teacher and administrator has served as president of Knox College, professor at Princeton, president of the College of the City of New York, Commissioner of Education of New York State, and president of the University of the State of New York. During the World War he served as head of the American Red Cross Commission to Palestine. His experience related in his book, "A Pilgrim in Palestine," has found many interested readers. As one of the editors of *THE NEW YORK TIMES* he exerts a wide public influence.

A companion book to this one written by Dr. Finley, is "The Child and America's Future," by J. S. Stowell, who also is a well known and successful teacher.

The junior study, "Better America," by Joyce Manuel, and Coe Hayne's "For a New America," if properly read and studied, will contribute much toward arousing in our American children and youth a deeper sense of personal responsibility in bringing about a better America.

THE DEBT ETERNAL

In presenting studies upon "The Debt Eternal," frequent reference may be made to the companion book, "The Child and America's Future," which is a briefer, and possibly a simpler statement of the same theme, our duty to the rising generation, or, as Dr. Finley expresses it, "the eternal debt of maturity to childhood and youth."

In the beautifully written introduction, which also serves as the first chapter of "The Debt Eternal," the author quotes the appeal made by England's Minister of Education when he was pleading before Parliament in behalf of the "Children's Charter" even in the midst of the blackest period of the late war, "Education is the eternal debt

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which maturity owes to children and youth." He then adds: "So in the midst of discussions of reparations and debts which fill the papers and books with statistics of what peoples owe one another, - - - we have need to remember that the supreme debt under which we have been placed by our past, by our hope for the future of the race, by our faith in a Divine Being and by our belief in the Christ in whom He has been revealed to men, is to teach our children that which has been committed to us through centuries and to enable them, so far as that is humanly possible, to realize that which we have struggled toward in our best moments and in our highest aspirations and our most unselfish deeds.

"So I have called this book "The Debt Eternal." It is to help us to feel that responsibility to those who come immediately and even remotely after us, and then to suggest ways in which that responsibility can be met through the home, the school, the Church and other institutions and agencies of our Christian civilization.

"And think how the responsibility crowds upon us. . . . . It is only as we make child character and child intelligence and child bodies capable of carrying on towards the ideals set before mankind in the teachings of Christ, that we confidently hope for the "saving of America" and of the world."

THE HERITAGE OF FAITH.

First of all, we are to think of what our heritage is, the heritage of faith coming down through many centuries. "We usually begin the record with the eleventh chapter of *Hebrews,* which is a recital of the phenomena of the faith of the patriarchs and prophets and warriors, among the first of whom was Abraham, whom I heard Dr. Gunsaulus once speak of as "the first American" because he " went out (westward) not knowing whither he went." That immortal list of men and women included the names and the particular evidences of the faith of Jacob and Moses and Joshua; the names of some of whose deeds time failed the writer of the letter to speak; Gideon and Barak, Samson, Jephthah, David and Samuel; and the evidences of the faith of unnumbered martyrs whose names are not given. It is a chapter of disappointments, for though they all obtained a "good report," they received not the promise, that is, they did not reach their ideal state. It was only through those coming after them that they were to be made perfect.

"That list was written nearly two thousand years ago. It was but suggestive even for that time. It did not include, for example, the names of the first disciples and the apostles. But the writer was conscious that he and they to whom he was writing were compassed about by a greater cloud of witnesses than those he mentioned. It is that company, multiplied by hundreds of thousands, that now look down upon us to see what we are going to do to realize the ideal set before us by one who is the 'Author and Finisher of our faith'."

The author cities his own personal experience and debt as illustrative of the great generic debt under which later generations have been placed because of the faith of their Godly forefathers. He says, "I can see a Scotch-Irish Presbyterian, who was accustomed to start the hymns of a Sunday in the prairie-church, sitting at night, with closed eyes, in a small, lighted room, the only one in a square mile of darkness out on the prairie, and I can still hear him singing

'I'm a pilgrim, and I'm a stranger;
I can tarry, I can tarry but a night.'

"He had come as a young man from a little Church on the western slopes of the Alleghenies, a Church established by his grandfather, who was my great, great grandfather, in a Presbytery reaching from the ridges of the "Laurel Hills to the setting sun;" and he went on, singing in the dawn, toward the west, one of the society of frontier Scotch-Irish migrants, who as President Roosevelt has said, were as the spray of the immigration that broke over the Alleghenies, precursors, pilgrims, whose companions in that wandering exile were the clouds, the migratory birds, the swarming bees, the frogs, the devouring grasshoppers, the seventeen-year locusts and those lean large-familied brothers of the pioneer, whose covered wagons like white-sailed schooners were ever moving across the level stretches of plain."

Coming Americans

Those pioneering God-fearing farmers and farmers' wives lived "austerely and busily, yet calmly, as in the presence of immortal forces." Outwardly the life seemed narrow and grey, but the inner life ran deep, and the eyes of the soul looked beyond to wider horizons. "And the acre of virgin land which they set apart for the Church was as the threshing floor of Ornan, the Jebusite, or the plot of Obed-Edom in whose house the ark rested on its journey, as a Bethel, a very gate of heaven, on a stoneless, treeless plain."

Whether in this little "Bethel" on the western prairie, or in the modest white Church upon the New England hillside or village green, the same living, vital, faith of our fathers was taught so faithfully and so sincerely, that America of today owes a great debt to these earnest pioneers. This is our heritage, and upon us rests the obligation to pass this heritage of faith on to the children and the youth, and through them to future generations.

"The first obligation is to prepare our own children that they will themselves, not only become the best possible men and women, capable of being the salvation of the America that was committed to us, but also help America to bless this sphere whose people around it share the light of day with us every twenty-four hours."

Since America's children are the hope of the world, this obligation rests upon us heavily, as fathers and mothers, teachers and pastors, upon every one of us, for, 'to whom much is given, of him shall much be required." The Master has set the child in the midst, and the One who is making men and women has said to us who are older and have influence in shaping the character of the young, "You may help me."

"The great Master of the Universe is ever re-making his world, and He is doing it through each rising generation." He is asking for our cooperation, for us to be coworkers with Him in the great work of saving the world by faith in the Lord Christ and in His word. He is still saying, "These words which I command thee this day shall be upon thy heart, and thou shalt teach them diligently unto thy children."

AMERICA'S OTHER RICH HERITAGES.

Besides this rich heritage of faith, our children should know of other great advantages that are their heritage. Whether as children born in America, or coming as immigrants from some other land, they should know of the *beauty,* the *grandeur,* and *marvelous productivity* of this country.

They should learn of the great systems of drainage, of the wonderful distribution of clouds and of winds, bringing a constant recurrence of seed time and harvest. They should be able to trace the hand of God in preparing this favored land to be the home of a great people.

"Before the newcomer child of native or immigrant comes to know the history which has given this land its soul, he should come to know and love its wondrous beauty. I think that our physical geographies should not confine themselves to the facts of size and products, of winds and currents and the like, but should add and put first the *beauty* of America, of mountain, river, inland sea, prairie and plain. It would be a geography in which picture and verse would have place with statistical fact."

Such descriptive geographical texts for which our author pleads would have inestimable value in broadening the outlook and deepening the affection for their adopted country on the part of great numbers of immigrant children whose conceptions of America are necessarily limited to the squalid surroundings of certain sections of our large cities in which they are obliged to make their homes. It would also enable children whose homes are in the more favored places to realize that the whole of their country cannot be judged by their own immediate vicinity. Such pictorial representations of "America the Beautiful," enriched with appropriate quotations from America's gifted poets and writers would bring to the young hearts such a glow of love and patriotism that they will sing with exultant voices:

"I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above."

"But America is more than the land we live on, the objective land, dear as it is in its association and fair as it is in its inherent beauty. 'America' has . . . . another content than its physical resource."

"Every child who comes upon this land and every immigrant who comes into it should be instructed, not only in the geography of its visible beauty, but in the geography of its *marvelous bounty,* and be made to know what the freedom of his life in America opens to him in the miracles of the fields, the shop and the studio."

This is his heritage of *freedom,* his opportunity to develop the wonderful bounty and resources of our land. "Neither poverty nor the social obscurity of parents nor the predestinations of autocracy bar the way."

America has had also the sacred heritage of *noble lives,* the heroic and unselfish men and women, who, having caught the vision of a free America, gave unsparingly the devotion of life to this purpose. "It is this *human* America that the child and the immigrant must come ultimately to know and make a part of *his* America."

That Dr. Finley is right in the statement that it is the *human* America which the child and the immigrant must come ultimately to know in order to bring out the highest type of citizenship is evidenced by the following story which we glean from a recent magazine.

"In the late winter of his second school year an almost dominating influence entered the boy's life. On the twelfth of February, his teacher told to her classes the story of Abraham Lincoln. David listened raptly, and he left the school with his heart singing.

" 'Lincoln was a boy who had just as hard a time as I'm having', he told his mother. 'And he won in spite of everything. I shall never be discouraged'!"

"Whenever he had a few spare minutes in the months ahead he would hurry to a public library a few blocks away, ask for one of the numerous lives of the "Martyr President" and revel in its pages. For years he kept up this practice intermittently, until he knew Lincoln's life as few native Americans ever know it. Today a splendid portrait of "Old Abe" hangs prominently on the wall of his office in the world's tallest building.

" 'You must not forget that I have one great advantage,' Sarnoff cautioned me. 'It was tremendously deep understanding of what America's opportunities really meant. I had come from Russia, the land of oppression, to this land of the free. Can you possibly imagine the hope it held out for me'?"

This David, who came to America in the steerage at the age of nine, unable to speak a word of English, today is general manager and operating head of the largest corporations in the radio industry of the world.

It is appropriate here to give a remarkable incident in the life of our late President Harding. This is related in The Bible Society Record, September 1923. "The interviewer had noticed in the office of Mr. Harding an engraving of Lincoln, a portrait of Roosevelt, and a much-worn Bible. His host, observing that he had noticed them, said with a smile, but seriously enough.

"I was talking about Cabinet making a little while ago. Here are my inspirations."

"He indicated the two portraits upon the wall and the Bible upon his desk.

" 'In considering men for places in the Cabinet I have done my best to hold them up to Lincoln, to Roosevelt and to the teachings of the Scriptures. In weighing the fitness of this man and of that I have often asked myself.' "

" 'Is he the kind of man that Mr. Lincoln, the great democrat, would have approved? Is he the kind of man who would have met the approval of Colonel Roosevelt, the great American, and is he the kind of man who believes very devoutly in the Bible as the Word of God?

" 'There have been some other tests to meet the exigencies of the new times, but don't you think that a Cabinet composed of the quality of American citizens who would have been acceptable to Abraham Lincoln and Theodore Roosevelt and who reasonably meet the manhood test of the Bible is a pretty good conception? That's the kind of Cabinet I hope to have.' "

This ideal America, a free commonwealth affording opportunity for all, "that country with a part to play in the redemption of humanity and the better organization of the world," is a precious heritage. It is of the utmost concern to the Christian Church of today, that the America of tomorrow should realize this God-given privilege of a world-ministry and take her part as a leader in bringing about the kingdom of righteousness, and hastening the reign of the Prince of Peace.

A NEGLECTED SETTLEMENT IN A RICH AMERICAN CITY.

Notice the good looking children. All they need is opportunity which the church should provide.

Effective and enduring peace "can only be achieved by godly and effective nurture beginning in the home and supplemented by the school both of the children who have been born into this American heritage and those who trail their 'gift of glory' across the ocean into it."

GIFTS THAT THE IMMIGRANT BRINGS TO AMERICA.

The late Franklin K. Lane who entered so sympathetically into the feelings of the alien people who come to our shores, wrote this beautiful summary of the gifts which the immigrant brings to America.

"America is a land of but one people, gathered from many countries. Some came for love of money and some for love of freedom. Whatever the lure that brought us, each has his gift. Irish lad and Scot, Englishman and Dutch, Italian, Greek and French, Spaniard, Slav, Teuton, Norse, Negro—all have come bearing gifts and have laid them on the Altar of America.

"All have brought their music. All brought music and their instruments for the making of music, those many children of the harp and lute.

"All brought their poetry, winged tales of man's many passions. folk songs and psalms, ballads of heroes and tunes of the sea, lilting scraps caught from sky and field, or mighty dramas that tell of primal struggles of the profoundest meaning. All brought poetry.

"All brought art, fancies of the mind, woven in wood or wool, silk, stone or metal, rugs and baskets, gates of fine design and modeled gardens, houses and walls, pillars, roofs, windows, statues and painting, all brought their art and hand craft.

"Then, too, each brought some homely thing, some touch of the familiar home field or forest, kitchen or dress, a favorite tree or fruit, an accustomed flower, a style in cookery or in costume, each brought some home-like, familiar thing.

"And all brought hands with which to work."

"And all brought minds that could conceive."

"And all brought hearts filled with home, stout hearts to drive live minds, live minds to direct willing hands."

"These were the gifts they brought."

"We have taken an oath that the world shall have a chance to know how much of good may be gathered from all countries and how solid in its strength, how wise, how fertile in its yield, how lasting and sure is the life of a people who are one, but have come bearing gifts from many countries."

OUR OBLIGATIONS

The author briefly sums up his comprehensive view of the debt which we owe because of our rich heritage in four practical suggestions:—

First, Every child, whether native or immigrant, shall learn the language of the land. "This may involve going to the homes and teaching the mothers who have not learned it."

Second, "That every one of these shall be taught by the best and ablest citizens who can be found for this service what America means in its institutions and its aspirations."

Third, That the glory of the gift of those who come either as child or immigrant shall not be allowed to "fade into the common light of day," but that each natural gift or talent shall be appreciated and given opportunity for use and development.

Fourth, (and this is basic in importance, since it involves the religious training, and teaching), "That every one shall have his spiritual inheritance and see America (as Abraham saw the land of Canaan), as a land of promise, but a land in which all shall confess themselves as strangers and pilgrims on the earth, 'desiring (as Abraham) a better country, that is as heavenly.' "

CHAPTER TWO—THE CHILD AT HOME.

"The greatest child welfare agency in the world is the family home, and the greatest child welfare workers in the world are, or should be, the mother and father. When President Roosevelt opened the White House Conference on the care of dependent children in 1909, he said, 'Home life is the highest and finest product of civilization. Children should not be deprived of it except for urgent and compelling reasons.' And because this is a generally recognized principle followed by workers for children everywhere, it was adopted as a rule of the Conference, and no change in our social or economic life since then has caused us to reject it."

The family is the basic social unit in America. The maintaining of family integrity and individual responsibility is one of the fundamental principles upon which our government was founded. "We still believe in the home, and we still believe that home life and home care gives to a child something no other life or care can give."

"The family is, and must be the primary social unit and primary child welfare agency, and all other social institutions, such as the Church, the school, the community health service, are secondary and supplementary."

Thoughtful social workers are in accord with this statement. One well known and experienced social worker believes that the place of the home is so fundamental in our social plan and so far-reaching in its influence, that all larger adjustments of industry, of finance, even of government itself, will inevitably be crippled if the best interests of the family life be disregarded.

THE RELATION OF THE HOME TO OUTSIDE AGENCIES.

Since outside agencies are to be considered secondary and supplementary, and the responsibility for providing for the children that are born into the home rests with the parents in the home, social effort should be directed toward helping the parents to bear this responsibility, rather than toward relieving them of it.

"As soon as a child is born into a home, even before he is born, he is subject to its influence. And so sensitive is the child, as a growing organism, to even the smallest influence around him that the character of home life and home conditions, whether we want them to or not, color very largely his health, his intelligence, his mental habits, his morals, his ethics, his religious disposition, his whole equipment for the world. Comenius, the father of modern pedagogy, said, 'Whatever first attaches itself to the tender age of children, whether good or bad, remains most firmly fixed, so that throughout life it may not be expelled by any after impression,' and the modern psychologists who tell us that most of our adult maladjustments find their origin in childhood experiences are merely repeating the same thing in another way."

But it is easy for the home to try to shift these burdens and obligations, and to expect some useful outside agency to provide the necessary care and the proper training of the children for which the parents are responsible.

"The teacher in Church and school may supplement the effort of the parent but cannot and may not be asked to perform the work of the parents."

"How many parents, feeling that they know little about education, or perhaps finding it 'hard to live with their children,' pack them off to school with a sense of blessed release from responsibility? How many parents, desiring a moral and religious training for their children and perhaps dimly conscious of the development of their own nature on the spiritual side, send their children off to Sabbath School, expecting that an outside agency will supply the deficiency of the home and do the work which in reality can never be done anywhere else than in the home? How many parents, having but small knowledge of a child's play needs and again finding it hard to understand him, send him gratefully to a play center, to a Church, to a boys' club, or to the boy scouts, and consider the matter settled? . . . . It is the shortcomings of parental service that justify all child welfare work, whose final purpose must be to train both children and parents so that the shortcomings will no longer exist; and it is the failure of both parents and outside agencies to achieve the true relationship between outside child welfare and the home that creates the apparent usurpation of parental responsibility."

CHILDREN AT THE CITY DUMP

There is an increasing effort on the part of American parents to cooperate with Churches and schools. This is evidenced by the Parent-Teacher Associations and Community Mothers' Clubs. But our author quotes from Dorothy Canfield Fisher, "There is a tremendous amount of *parent-power* still going to waste in America. You know well enough that parents, practically all of them, love their children more than anything else. It is the biggest moral force in any community. *Canalize* that moral force, put it to work where it will do some real good, of lasting and essential importance.' "

"There are very real reasons for failures in meeting parental responsibility. The chief of these is, first, ignorance of child needs and, second, economic conditions. This ignorance may take all sorts of forms: ignorance of hygienic laws or ignorance of food values, but the most important and the most prevalent form is ignorance of the mental and spiritual needs of children, of the child's true nature, and of the inevitable laws of his development."

Parental ignorance does not necessarily imply lack of education, for "Many neglected children live in the homes of the so-called highly educated, and many an uneducated mother has a fine sense of her children's needs."

"But children's needs are complex and few parents have any real training in child development or in the art of living with children. . . . . Indeed, if every parent in America could be required to take a course in child psychology or if every Church or club in America could give its adult members a course in child psychology, many of our most troublous child welfare problems would be solved, fantastic though the idea seems."

The parent should have a true understanding of the child mind. "A mother will almost invariably say, 'Why, of course I understand my own child!' But does she? That very mother may be the one who says that her child is so nervous that she has to give him his way about what he eats, not at all understanding the causes of his nervousness, or the mental as well as physical significance of right eating habits, or that she is only laying up adult trouble for him by training him to "dominate his environment," as the psychologists say, instead of adapting himself to it. Or she may be the very mother who says that her daughter is so "wilful" that she has to watch her all the time, not realizing that the apparent wilfulness has a source, because all behavior has a source, or that it may be a preversion of an inherent excellent quality, brought about perhaps by the parents themselves by lack of "understanding" and by an over-stressing of the prohibitory, coercive method of child care."

"Parenthood is a profession and as such needs training, and not of one parent alone, but both."

ECONOMIC CAUSES OF PARENTAL FAILURE.

It is more difficult to remedy parental failures that are the result of economic causes than those which come from ignorance of child needs, since ignorance can be remedied by the education of individuals, but to change economic conditions many social and economic readjustments are required. A mother may be taught hygienic laws and food values, but if wages and income are too low how can she provide the right food and suitable surroundings for her child? A father may know the mental and spiritual needs of his growing boy, but how can he find time and opportunity for the right home training, if he works on a 12 hour shift, and the home for him is only a place in which to eat and sleep?

"Whatever makes for adult welfare, inevitably touches adults, eventually touches children; and everything that affects the economic well-being or social efficiency of men and women affects children."

But money is required to provide the proper food, shelter, clothing, education, and care, for the children in the home. A sufficient income is necessary. The author shows by statistics and estimates carefully gathered from different sections of the country the truth of the statement that "there is a tremendous deficiency of the wage level as measured by the rational human need." When the income is insufficient, especially in these times of exorbitant rents and high prices, child malnutrition is frequently the result.

Another effect of low wages is the entrance into industry of a larger number of the mothers and even of the children.

To meet all these economic needs many forms of public and private relief have been devised. We have mothers' pensions and childrens' scholarships, day nurseries, free health clinics, child welfare centers. These can be but supplementary, and often furnish but superficial aid. The author in recognizing the duty of every community toward its children and the need of cooperation with welfare agencies suggests careful surveys of cost of child maintenance within its bounds, and the ascertaining of maximum and minimum incomes. "We make no claim that every family in America can have an adequate income, but we must realize more than we do the importance of income in our national life."

WHAT THE HOME SHOULD PROVIDE

We have seen that the home should be responsible for everything that enters into the child's well being, and that the normal home provides food, shelter, comfort, care, without outside aid. For other important needs, health, recreation, education and religious and moral training, it is also responsible, but may look to other specialized institutions for help. These needs will be discussed in later chapters, but as they enter into the relation of the home to the child, there should be a brief consideration here.

Health and Recreation.

The parent should know his child's physical equipment. He should see whether he has any physical deficiency or handicap and seek the removal. This should not be left entirely to school nurse or to community clinic.

Another important element, one that is a part of child life, is recreation or play. It has been well said that "Play for grown people is recreation, the renewal of life. For children it is growth, the gaining of life." Play is not idleness, it is growth and expansion, a necessary and natural element in child life. The author rightly concludes that the home must provide: "First, a place both indoors and out to play; the right things to play with; and somebody to play with. . . . . Second, and especially as the child grows older, knowledge of the outside sources of recreation in the community, (playgrounds, decent picture theatres, etc.), knowledge of whom the child plays with, where, and under whose supervision."

Education—Books.

The education of children through books is an important part of the home training. "Children need books; they enlarge their world, open their minds and give them new and happy thoughts. . . . . Almost all children crave books, and if they do not find them at home, will go where they can find them. And if they do not find the right kind of books, they will read the wrong kind."

The parents should begin very early with this training. Even the youngest child will receive lasting impressions from the songs and rhymes sung to him, or from the simple Bible stories or childhood tales told him by the mother as soon as he is ready to listen.

"The mutual enjoyment of good books, of songs and stories, 'reading aloud' and 'looking at pictures' from a bond of sympathy between parent and child that cannot be lost. Roosevelt, in his unusually happy relations with his children, used to take time to read to them for about three quarters of an hour every evening and he said, 'This reading to them in the evening gives me a chance to see them that I would not otherwise have, although sometimes it is rather hard to get the time.' And if other fathers in America so devotedly 'took the time,' there would be fewer book-starved children and incidentally a much higher public taste in literature, for the parent as well as the child is apt to learn things when they read together. Early habits of good reading are the best guarantee of good taste in later life, and guidance in childhood reading is the best censorship in the world of adult reading and writing."

The value placed by Dr. Finley upon the habit of parents and children reading together receives added emphasis by an editorial article in *THE SUNDAY SCHOOL TIMES*, (October 27, 1923) entitled "Read, Mother, Read." It will richly repay any father or mother to read this article from which we quote the following:—"EVENING. The supper dishes all washed and put away. Mother, seated in the roomy Morris chair, with a very small boy on each knee. A book in her hand, her voice rising and falling. Our attentive faces in imagination fixed upon the scene being made so real to us. Our little-boy eyes blazing with indignation, softened with pity, or sparkling with the sheer thrill of the story. And then a pause, as Mother stopped to rest her voice. A momentary silence, then two small voices in unison, "*Read, Mother, Read! Please read, Mother!*" And Mother would take up the book again, the illusion would throw its spell over us once more, and the evening hours would slip all too quickly by.

"Those are almost the earliest memories of my childhood, and in the light of these days, the most significant and precious. The most significant because in them my mother laid foundations, and laid them deep, that her children should instinctively love the finer things

ALL THESE CHILDREN LEFT IN CARE OF AN EIGHT YEAR OLD CHILD
(The mother has gone to work).

in life. The most precious, because now I see, as I was too small to see then, the tender love and patience that held her to her task, that glorified it, that took it out of the realm of 'doing something to keep the children quiet,' and made it a labor of love. For the winter nights were long, and incessant reading is not always easy after the work of the day. It would have been easy, and natural, to have left us boys to ourselves. We were wiggling and squirming with life; there would have been no fear of our not being able to pass the time. But Mother would not have been satisfied with that. She wanted her children to grow in mind as well as in body. . . . . . "In choosing books that were worth while, Mother naturally turned to the works of the recognized and standard masters of writing, though not making her selections from this group alone. There is a presumption that a book which has lived and gained favor with the years has something to commend it. So, by the time we reached adolescence we had a fair knowledge of some of the best works of the English language, especially of authors like Sir Walter Scott, Charles Dickens, and Charles Kingsley. In verse we were familiar with Burns, Shakespeare, Lowell, Longfellow, and others of the same general stamp. . . . . .

"Above all, I am grateful that Mother began early to read us stories from the Bible, the one best and most loved Book. And I am grateful that in the after years she, under a compelling constraint of the wonder of the Book, led me to love it as I never had before, and led me to know its central Figure, the Son of God, who loved me and gave himself for me."

Concerning the value of reading the Bible Dr. Finley writes as follows:—"Before all and with all the other books, there must be in the child's library, the Bible. . . . . . If we are to continue to be the "People of the Book," if it is to remain our great devotional epic, we must make it a part of our daily reading beginning with childhood. There is no other book that we could not do without. This is the Book with which alone we can do."

Religious Training

The most important of all elements that enter into the child's life in the home, is the religious atmosphere of that home. This is the most powerful force in determining character and destiny. "This atmosphere is an exhalation from the hearts and lives of the parents, the inevitable product of their character and example, whether it be the miasma of insincerity, and worldliness, and money-worship on the one hand or, on the other, the sweet, pure, sanctifying air of a reverent and happy faith in God."

It has been fittingly said "God has no kinder gift to us than a hallowed home, the memory of lessons from the lips of father and mother, the early impressions of virtue and wisdom, the sacred streams which rise from that fountain head, and that alone, and run freshening and singing and broadening all through our lives. . . . . . Let a child draw his first breath in a house which is a sanctuary: let him know by his quick childish perceptions that there is in his home a ladder set up from earth to heaven, and that the angels of God go up and down on it; let him feel the Divine atmosphere in his face, the air all suffused with heavenly light, the sweetness and the calm which prevail in a place where a constant communion is maintained, and in after years he will be aware of voices which call on hands which reach out to him from his child-hood, connecting him with heaven, and even the most convincing negations of unbelief will be powerless to shake the faith which is deep as the springs of his life."

But the religious training which the average child receives in the home is utterly inadequate. This serious lack is called by Dr. Walter S. Athearn "the weakest spot in the Protestant Church." He calls attention not only to the millions of children and youth in our land who are growing up in spiritual illiteracy, but also to the increasingly large numbers of "American Protestant children whose religious instruction is limited to a brief half hour once a week, often sandwiched in between a delayed preaching service and an American Sunday dinner. Let it be burned into the minds of the leaders of the Church that a Church which cannot save its own children can never save the world."

Dr. Finley writes:—"The Church begins its task of saving the rising generation by laying upon the hearts of Christian parents their responsibility for the training of their young children. It supplements this training as best it may by means of the Sabbath School and other forms of organized religious education, but the real foundations of moral and religious training are laid long before the child reaches the age where school life of any kind is possible or when any form of organization aside from the family can bring any influence to bear. The ideals of life which characterize all subsequent relationships are governed by the ideals that pervade the home and which the child unconsciously absorb even through its mother's milk. Among the things which are definitely taught in the very early years of life are the conceptions of right and wrong, reverence and respect for authority, recognition of the rights of others and the beginning of such concepts as God, heaven, rewards and punishments for moral conduct."

To the often expressed plea that times have changed, and that there is but little leisure for religious instruction in the home of today, no opportunity for spiritual training, no time for family prayers. Dr. Finley makes the following reply:—"Conditions have changed radically during the life of the past generation. Most people of middle age and more remember the environment in which they grew up. There was a big house and a big family and, compared to modern conditions, there was ample leisure. The family altar was one of the established institutions of the home. At least once a day the father who was, not only the head of his house, but the priest of his family, got the family Bible and, after reading a passage from it, led the household in prayer. The life of many a man and woman, now harassed with business anxieties and burdened with ceaseless care, has been made steady and serene by the legacy of this gracious influence and out of it has come the courage to carry on in the face of difficulties and discouragements.

"The conditions of life under which we live today are very different from those pictured above. The big house has shrunk to an apartment of a few rooms. There are fewer olive plants around the table and there is no leisure whatsoever. Most significant of all is the fact that there is no family altar. Father and mother are able to maintain their moral poise and to front the storms of life buttressed by the faith that was instilled in childhood in the atmosphere of a Christian family. But what will the children of today do when they face the storms of tomorrow without this moral impress of the early and formative years of life. It is not too late to modify the conditions in which the modern American family is living in their spiritual if not in their material aspects. . . . . The family altar can be set up even within the four walls of a city flat. Time can be found for spiritual exercises and for family devotion, if not in the morning, then at night. There are twenty-four hours in the day just as there were a generation or two ago. They are more crowded, to be sure, and more things are competing with the spiritual influences for the possession of the precious moments, but after all it is a question of how we will use our time and back of that the more fundamental question as to what we deem most worth while. Out of the crowded and busy life, one of the busiest the world has ever seen, the Master said centuries ago, 'Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you.' "

THE NEW YEAR

Like a stainless white page comes the new year to greet us,
Pure as the petal of lily or rose,
Perfumed and sweet as the breath of the springtime—
What shall we write as it hastes to its close,
With pencil of speech, or of thought, or of deed,
In business, in pleasure, in purpose, in creed?

Like a ship at the quay waits the NEW YEAR to bear us
Away on a voyage of weal or of woe—
Of woe if the chart and the wheel are neglected;
Of weal if we steer by the Book that we know
In fog and in cloud, amid billow and blast
And winds whistling sharp 'round rigging and mast.

Like a king from his throne comes the NEW YEAR to show us
The way to the summits of life and of love;
Eyes beaming with hope and hands laden with good things,
He would bless us, enrich us, and lead us above
The low valley road of dark doubt and despair,
To the sun-lighted heights to walk evermore there.

ROBERT FRANCIS COYLE

FOREIGN CORRESPONDENCE

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

PLACE OF TEMPERANCE IN THE CHRISTIAN PROGRAM.

(Continued from page 295.)

The United Presbyterian Mission freed one of their best missionaries, Miss Mary J. Campbell, to give five years toward the promotion of this cause under the W. C. T. U. The Church of the Brethren (American) Mission has set Rev. A. T. Hoffert free to devote the greater part of his time to the promotion of temperance. He has been provided with an Indian assistant who gives full time to holding temperance meetings and organizing societies in the villages. For at least one-fourth of the year this Indian assistant may be used by organizations outside his own Mission, going out under the auspices of the Blue Ribbon Temperance Association.

Tract societies have issued temperance literature both in English and the vernaculars. Joint Temperance Committees of Missions have taken the lead in Bombay Presidency in having published for Gujarati readers an eight-page quarterly called the "Gujarat Temperance News," and for Marathi readers a monthly temperance supplement of the "Dnyanodaya." Steps are being taken to have prepared a graded series of temperance lessons for use in vernacular schools. Last June inspiring Temperance Conferences were held at two of the hill stations, Mussoorie and Naini Tal, and in November a general temperance conference will be held at Nadiad. The Naini Tal Conference appointed a Committee to take steps toward effecting a provincial organization of the Blue Ribbon Temperance Association for the United Provinces. The W. C. T. U. is assisting in these undertakings.

Cooperation: This activity on the part of Missions is not only to be encouraged, but we should seek a means of bringing about united action both on the part of various Christian bodies and also among all classes. Through what agency may this be accomplished? Is the Anglo-Indian Temperance Association prepared to fill this need? Apparently not, and for various reasons it is hardly in a position to meet this need.

The W. C. T. U., through its various departments, is more nearly acting as a medium of cooperation. Work among children and young people is emphasized, and by this means future leaders are not only being trained to drive drink from India, but their influence will be exerted for years after the liquor traffic has become an outlaw in preventing its return. Literature is being provided both in English and in the vernaculars. The W. C. T. U. provides for provincial organizations and each has its own conferences. The B. R. T. A., now a department of the W.C. T. U., is primarily for men but in small communities and in the villages all who sign the pledge may become members.

However, the Blue Ribbon Temperance Association is planning to more fully meet this need of bringing about united action than is possible at present. "The Nadiad Temperance Conference should effect an All-Gujarat Temperance Association. This will enable those of all classes and religious beliefs to work together for the accomplishment of our common purpose. Conferences which are to be held from time to time will be sources of inspiration and power. As the number of local units grow, there should spring up State and District Temperance Associations, and many talukas (counties) will want to unite their local units into Taluka Temperance Associations. Conferences in all the larger towns and cities will greatly strengthen the local units. Indian men should be secured on part or full time to visit these societies occasionally. This will teach Indians team work, it will enable them to do things through organized effort, it will tend to unify them and should teach them to give. It will give strength and permanency to the temperance cause, enable temperance forces to better control public opinion, and bring it to bear upon Government.

The Relation of Missions to the Blue Ribbon Temperance Association: Some missionaries preach temperance but see no need of organizing societies. For lack of leadership there are villages where it would be useless to organize. There are ways, however, in which the B. R. T. A. may be very helpful to Missions, and in other ways Missions are a help to the B. R. T. A. (1) The B. R. T. A. provides a form of local organization in Christian communities, villages and elsewhere. All classes may unite in opposing drink and become members of the same temperance society. (2) It unites the local society to the general movement against drink and thus forms a bound of union both among Christians and non-Christians. (3) It tends to put responsibility upon the Indian people for carrying this work forward and makes this purely an indigenous movement. Since all classes are encouraged to join hands on a common platform, it tends to the development of mutual friendship, and a sense of mutual responsibility not possible when this work is carried on entirely through mission organization. (4) It trains Indians to do team work and to accomplish things through organized effort. As the work develops there will be many places for responsible leadership, most of which should be filled by Indians. (5) It develops the spirit of giving and of service. Indians, aspiring to contribute their means and their services for the uplift of their country, will find temperance a cause worthy of their support. But the temperance work on an indigenous basis and the Indian people will be more free to contribute to its support, for by so doing they will be supporting their own organization. (6) This movement, federating various forces opposed to drink, will have the maximum influence in controling public opinion and crystalizing it into prohibition legislation. Furthermore it will remain on guard to support that legislation until all determined opposition has ceased.

On the other hand, Christian forces are in a position to give a tremendous lift to the larger aims of the B. R. T. A. Through Hill Conferences, leaders of all missions may be aroused to do more for the promotion of temperance. (1) Leadership is one of the crying needs of the temperance movement today. Missionaries are in a position to provide such leadership that will help develop this movement along constructive lines. Indian workers, through the encouragement and instruction of missionaries, are in a position to accomplish a large work for temperance. (2) Missions are helping to provide both English and vernacular literature. More of this is needed, and especially vernacular temperance periodicals should be published in all the main languages of India. Also graded temperance lessons for use in vernacular schools are greatly needed. (3) Missionaries and Indians on part or full time for temperance work may be provided by Missions at a time when such help is sorely needed and not available from other sources. Indians especially should be trained and used increasingly in this service. This is an avenue where friends in America and England may give large help to the temperance cause in helping to support a score or more of Indian temperance workers. (4) Financial assistance for the publishing of temperance literature, supporting workers, expense of temperance conferences, office expense, etc., in part, may be met by missions. As the work becomes better organized more money will be available from Indian sources. (5) For this cause to succeed, Christian forces are needed to promote the spirit of service and sacrifice among the promoters of temperance. The worker in this cause needs that unselfishness, zeal courage and perseverance which comes through Christ we serve. The success of this cause is only a step toward personal and social regeneration, the goal toward which Christian forces are advancing. Reformation apart from regeneration is not complete!

Both missionary and W. C. T. U. leaders are needed to foster and promote the B. R. T. A. so long as Indian leadership is weak and uncertain. This may be done in connection with work of mission temperance committees or other organizations working for temperance within a restricted area. In addition to promoting programs for Christian gatherings, much can be done to foster the organization of Blue Ribbon units among non-Christians. This is very necessary before there can be formed a nucleus strong enough to form a taluka or district temperance association, to which the Christian units should be actively associated.

While there has been great interest in temperance, there are indicated that public opinion is not as keen as formerly. At any rate let us not forget the temperance movement in India has had little more than a good start. Prohibition has been much discussed but no large province has yet put it to a test. There are probably a thousand odd temperance societies in India today; there is need for at least a hundred thousand! The investigation and research work which so greatly helped this cause in America, has scarcely begun here. The supply of vernacular temperance literature needs to be increased ten-fold. To every rupee we receive for this work, there is need for fifty. There is no temperance movement among college students to speak of, and everywhere this cause suffers for lack of capable Indian leadership. To every Indian on full time in this work there is need of a hundred! Our task is to see the need as it exists, then rise to the occasion and meet the situation as we find it.

Now is the time to help India solve one of her greatest problems. So long as good people remain inactive, that long the drink evil will continue undisturbed. Temperance work is not a side issue but an essential part of the Christian program. The noble part Christian forces may do to lift the burden of drink from the depressed classes of this land will give tremendous impetus to the economic, social, education and spiritual of the millions of India!

A. T. HOFFERT.

*Paper read before the Gujarat Missionary Conference, Mehmadabad, 30 Aug. '22.

"OUR VISITORS."

By Miss Mary J. Campbell.

The Sialkot Mission in the 68th year of its existence has had a unique experience . It has felt the growing smallness of the world, and the closer touch with friends in the homeland. This year has brought us four visitors from across the seas.

The day before our devotional meetings began Dr. W. B. Anderson and Dr. C. S. Cleland, representatives of the Board of Foreign Missions arrived in Sialkot. You can imagine with what heartfelt joy they were greeted! Dr. Anderson who was so long one of us, and Dr. Cleland with a host of those who claimed relationship with him! How good to see them and hear the cheering messages they had for us.

Dr. Anderson just stepped right back into our hearts, and we have hard work to remember that he is not still one of our very own, belonging entirely to the Punjab. It is on the floor of the Mission, when bringing before us the problems confronting them in the home Church, that we realize he has a far wider sphere now than our Punjab field.

I met Dr. Cleland first in our spacious dining tent. As he looked over the great company assembled, 168 missionaries, he said "I seem to be back in New Wilmington, I see so many familiar faces." That evening at prayers when he announced that we would sing Psalm 18 No. 10 Red Book, some of us felt transported back to New Wilmington and Tarkio days of blessed memory. Can you hear us as young and old and "little ones" we sang triumphantly "From God the victory I receive" and then again as softly rang out the closing line "Thy gentleness has made me great." At such times the veil that separates us from loved ones in the earthly and heavenly homes seem thin indeed.

Best of all was the fellowship in the prayer room. Again and again our visitors found their way into the place where intercession is made by day and by night.

For three days in succession during the days of our business sessions they brought before us weighty questions which have come before them as a Board, and for the solution of which they needed our cooperation. In presenting these they found we had many problems facing us in this new era for which we stand in dire need of their help and sympathy. We thank God for sending them to us at this special time. They brought us most encouraging word of their ten days visit in the Sudan.

Dr. Anna Johnson stepped in on us so naturally that we felt we were shaking hands with Pittsburgh. I think she felt at home too. She had a friend in each missionary, and some were especially grateful to her for many deeds of kindness showered on them by her skillful hands.

quite a job on its hands to find enough to eat for such a crowd, and also to cook and serve the food; but it was a fine committee, and worked so smoothly that one failed to see the wheels go round, and only realized the good results. We are sure, though, that the fourteen people that worked early and late for our comfort were glad when it came time to go home.

THE ANNUAL MEETING AT SIALKOT, INDIA.

Miss Glasgow, formerly of Washington, Iowa, but now a teacher in Woodstock College, came down from her mountain home to visit the old U. P. family to which she holds allegience most loyally. It has been a joy to have her with us as a sister and visitor. To all we say, "Come again and bring your friends with you."

NEWS ITEMS.

By Editor for India.

An eventful Annual Meeting of the Sialkot Mission has just passed into history. It was the largest we have ever had, one hundred and forty seven missionaries being in attendance, and four visitors, also thirty seven children.

The Entertainment Committee had

The two things which made this meeting unique were the visit of the delegates of our Foreign Board during the entire meeting, and the arrival of the large part of "our own" young people, returning to serve the Master in the land of their birth. Eight Mission children to return as missionaries in the same year surely makes a record in our annals, and one of which as a Mission we may justly be proud.

Considering the large crowd and unusual conditions of living, there was very little sickness during Annual Meeting. A few cases of fever among the children and grown ups were the most serious. Two or three came up sick from the ship which brought the last party directly to Sialkot just in time for the meeting. Mr. Patterson's case occasioned most anxiety. He suffered very much from neuritis during the whole time. Since then a change of treatment was thought desirable and Dr. Hunsberger (in whose hospital he had been cared for most devotedly) advised his going to Lahore. We hope he may return soon completely restored.

The arrival of a little daughter, Freda Anne, in the home of Mr. and Mrs. Matthews during Annual Meeting was the cause of rejoicing and congratulation.

Annual Meeting over, the first consideration for some was to prepare for the visit of the delegates who then started their tour of all the Mission stations. For all district people it was the time of preparation for going out to camp and hurry to see who could break the record and get out first. Drs. Cleland's and Anderson's tour extends over about six weeks and takes in every station and prospective station, as well as attendance at the meetings of each Presbytery. It makes a very strenuous program for them, and no doubt at the end of it the rest of the voyage back to Egypt will be a welcome change.

The next item of Mission news is the marriage of Rev. J. A. McArthur with Miss Laura Cleland which took place November 14th. It was a happy chance which brought Dr. Cleland to India in time to be present at the wedding of his niece and take part in the ceremony. It is quite an event also for the whole Cleland connection in India. We wish the bride and groom every happiness in their new home.

The most radical piece of business done at this Annual Meeting was the creation of a new office, that of General Secretary. Rev. Chambers, D. D., was unanimously chosen for the position. The Mission would like to request special prayer for him in the carrying out of his onerous duties. Some one remarked, when the creation of the office was being discussed, that the man chosen for such a post would need to have the qualities of the angel Gabrial. We know that Rev. Chambers covets for himself the prayers of the Church in America as well as in India, as he will touch both sides of the ocean in carrying out his program.

SUDAN

Mrs. D. S .Oyler, Editor.

American Mission, Doleib Hill, Malakal, Sudan.

NUBA WOMEN AND GIRLS.

By Mrs. P. A. MacDiarmid, Australian Mission

In any description of the Nuba women and girls one hesitates to write too dogmatically, first because most of our work up to the present has been confined to the boys, and secondly because from the nature of conditions among all such people one is always slower to gain authentic knowledge of the customs and the standing of the women than of the boys and men. Our hope is that in the near future we may be able to establish a school for girls, as well as the present one for boys, but in the meantime our knowledge of the women and the girls will depend upon our visits to their mountain villages, and their visits to our mission compound. These are considerable as part of our policy is to visit the villages as often as possible to gain the friendship of the people and to teach them Bible truths as far as our knowledge of their language permits; and on the other hand girls and women visit our station every day to have their wounds dressed, to sell us wood or native vegetables or eggs, or to grind the grain for our school boys' food. Still one does not get such an intimate knowledge of the girls as one would if they were living constantly at the station.

Speaking generally the women are well-made, and well-developed physically, and are bright and attractive in every way. They wear no clothes but a belt of leather or beads with thongs hanging from it, back and front. The fashion of this varies, however, with the different villages. They wear abundant beads, buttons and other ornaments, favorites among these being thimbles, tiny metal bells, and pieces of glass. These latter they rub smooth and wear in their lower lip, which is pierced and kept open with a piece of grass stem until a piece of glass is available. Great joy prevails if a clinical thermometer is broken in our dispensary, and the pieces are eagerly sought for this purpose.

The girls and women cover themselves with oil when it is available, and with red ochre, so that they present a reddish brown appearence though their skins are naturally a beautiful dark chocolate color, or in some villages, black. Their hair is worn short like a boy's except when they are in mourning for a near relative, and their heads are completely shaven, and all beads and ornaments are discarded. Many of the girls are pretty in face and figure, and attractive in manner. From some points of view they are remarkably happy, and free from the restrictions imposed on the women of many tribes. However one has only to look a little below the surface to see many things that are saddening. May I give three or four typical examples of the lives of the girls and women of this vicinity?

Kweni

First, Kweni. Kweni was born just about two months ago, and her mother died at her birth. The usual custom is to bury the baby with the dead mother, but knowing that we had already taken one such baby and cared for him, the relatives of Kweni decided to bring her to us, and ask us to look after her. As we knew the alternative we could not refuse, but unfortunately the little girl only lived a month, and is now buried near our mission station. She had what seemed to be a form of whooping cough, very prevalent among these people, and although we did our best we could not save her. The other baby is now a healthy chap of fourteen months, and has been with us practically all his life.

Infant mortality is one of the most distressful evils of these villages, and we have calculated that about fifty percent of the babies die. The women have no idea of how to look after babies if they are sick, and they have very little idea of cleanliness or sanitation so that is one of the most important things to be taught to the girls when we can establish a school for them.

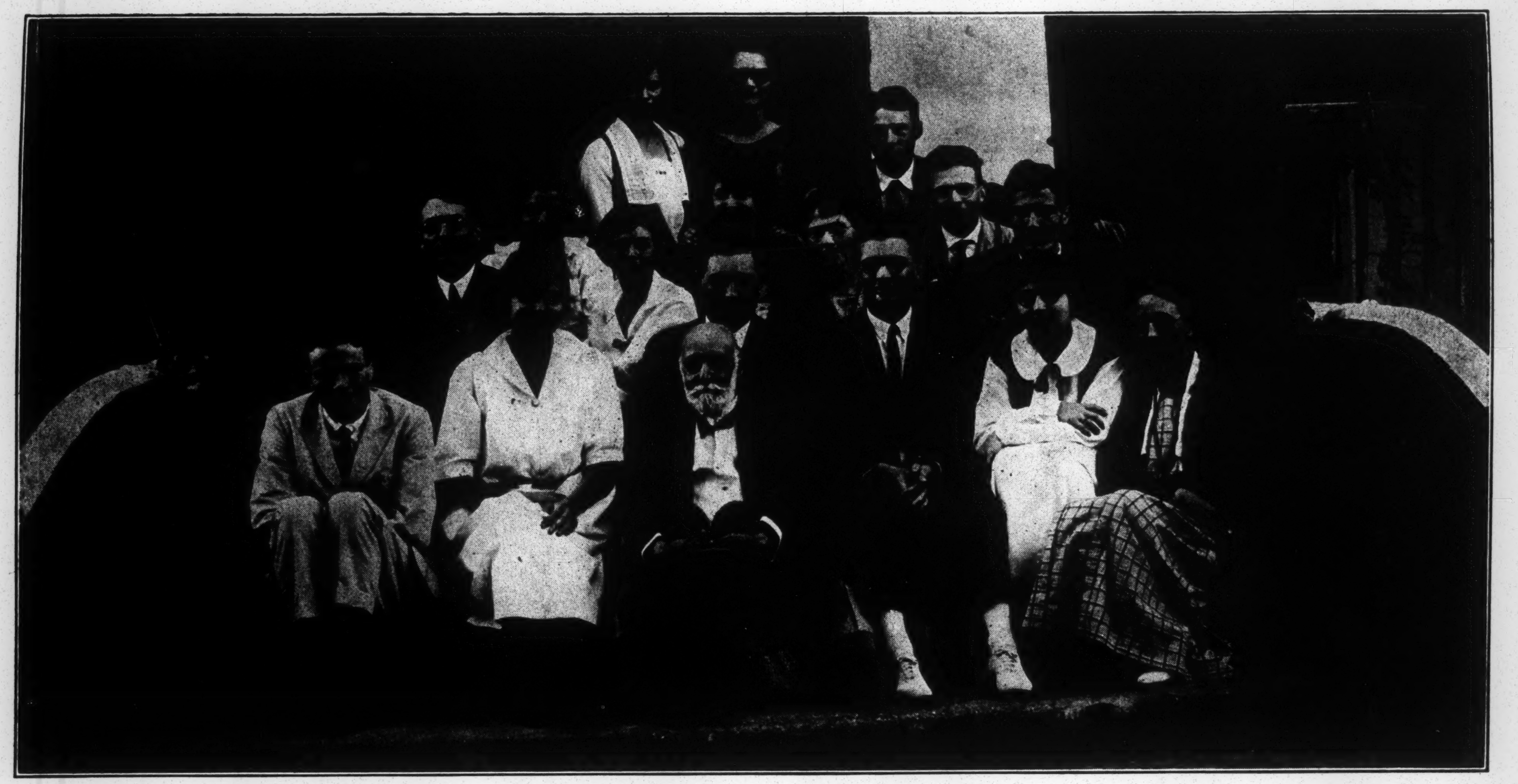
Keci

Another little girl is called Keci. We first knew her as a patient. Her particular girl friend lived next door, and the two were sleeping together in the latter's house. The husband of the friend came home unexpectedly, drunk with marisa (a native brew similar to beer), and carrying his big rifle. Whether by accident or design the rifle was fired, and Keci's elbow was shot off. Fortunately she was brought at once for medical treatment, and the elbow healed remarkably well. Now after two years all that remains of the wound is a slight stiffness of the arm. Keci became very friendly with us when she was a patient, and still calls often to chat with us. She was then a slim child of ten or eleven; she is now almost a young woman, and is engaged to be married. Girls are not forced into marriages but can refuse or accept the suitor as they please. Until the dowry of sheep or goats or rifle is paid, Keci will continue to live in her father's house helping the mother in the care of the younger children, in preparing the food (mostly kaffir corn), and in carrying the water from the foot of the hill to their home. She also earns a little money by gathering wood and selling it to us, and to the native soldiers and police.

Gwico

Gwico is another friend of ours. She is a beautifully made woman, with a most attractive face and manner. We first knew her through her little boy Kuku, aged about four years. When Gwico went out into the fields to work with her husband, as they passed the mission compound she would leave the child with us for the day, calling for him in the evening. Gwico has had four children, but Kuku is the only living one. He enjoyed being at the mission station so much that he came to stay altogether for two or three months, and was greatly petted by the larger boys. However his parents wanted him at home, and although he has run away once or twice to us, is now living at his mountain village.

A few days ago we were visiting a village, and there saw Gwico. She has married another man, and her husband has married another wife, but she has had to part with her little boy as he is the



A PICTURE OF REAL LIFE!

Here is a group of promising young Missionaries. They belong to India. Most of them born in India. Their parents are or were Missionaries in India.

First row—Left to right—Robert Cummings, Mrs. Dale White, (Janet Ballentyne), Dr. A. B. Caldwell, Dr. David Gordon, Walker Gordon, Mrs. Walker Gordon, Miss Ella Gordon.

Second row—Harris Stewart, Miss Louise Scott, Miss Mary Martin, James Cummings.

Third row—Miss May Caldwell, Mrs. Oral Anderson Foster, Dr. Gregory Martin.

Back row—Miss Gertrude Martin, Mrs. Dorothy Holliday Cummings, Earl McConnelle.

THE LITTLE CHILDREN OF OUR MISSIONARIES IN THE INDIA MISSION.
(United Presbyterian)
This picture was taken during the annual meeting at Sialkot Convention, (Read page 362.)

property of the father. She looked sad when we asked about Kuku, but it is not an unusual thing among many Nuba tribes to change husbands or wives after a few years of married life, though they may remain quite friendly with their present ones, and visit with their children from time to time. A wife is the property of her husband and can be bought from him by payment of sheep or goats, but only with her consent. Apparently Gwico and her husband are quite satisfied with the change they have made.

Kwoma

My last Nuba woman is Kwoma. She is very old and lives in a tiny hut; but it is next to her son's house, and her daughter-in-law grinds and prepares food for her. When we had little baby Kweni, this old grandmother agreed to come and look after her, as a sort of nurse. The woman is very deaf and old, but her face lit up when we gave her the little one to hold, and she crooned it to sleep just as any grandmother would do. She was not by any means as meek as she looked but was quite an autocrat in her way. She began by ordering a sleeping board for herself and one for the baby, then she demanded a fire, a cooking pot, food and finally tobacco, all of which we provided, and she settled down happily. However she only stayed one day as she was too old to look after the baby, and besides she was homesick for her mountain village. Kwoma is happy in her little hut high up on the hill-side, and instructs her daughter-in-law in all the arts of house-keeping known to the Nuba women; but old age is always pathetic among these pagan tribes. All young things are happy with the joy of living, but in old age these people have nothing but their memories to comfort them, all before them is dark with impenetrable ignorance and mystery. It is written in their faces, it speaks in their tired voices.

It is our hope that by our living here we may not only bring true knowledge to the young people of the community but that the old people too may learn to "Cast at His feet the burden of their care," and that their last days may be brightened by the knowledge of an all-caring Father.

IS IT WORTH WHILE?

By Rev. H. Arnold, Australian Mission.

A would-be missionary, or one home on furlough is often asked the question "Is it worth while to spend your life in the work you are going to do, or are doing? Is it worth while to work for the salvation of those people, amongst whom you have been called to labor?"

In some of the mission fields of the world people are calling for missionaries to come and teach them. In others, perhaps after years of work no results have appeared, and the people amongst whom one is working seem just as indifferent and heedless to the gospel message as they always have been. Perhaps most people will admit that it is worth while to work for the salvation of those who are really eager to hear the good news, but to some it seems a waste of time to continue working amongst those who still remain unresponsive. Yet it is just as worth while to endeavour to evangelize these unresponsive tribes as it is necessary to carry the message to those who are asking for it. In most of the fields where people are now asking for Christian teaching it is probably because a good, solid Christian foundation has been laid years ago, and it is just as possible "if the Lord tarry yet a little while," that from the present indifferent tribes and nations of the world the old Macedonian cry, "Come over and help us," will ring out.

In any case the question as to whether it is worth while for the evangelization of any tribe or people is not what man thinks, but what Christ says about the matter, and we can not get away from the definite command of Christ, "Go ye into the world, and preach the gospel to every creature." That leaves us no loop-hole for leaving any tribe or nation untouched whatever their present attitude may be toward the gospel message, and although in some parts of the world where the ambassadors of Christ have gone very little result has been seen so far. Yet when God opens doors He has some purpose to carry out. Pioneering may be difficult and disheartening, yet there will be rejoicing when the reaping time comes, and then there will be no question as to whether it has been worth while.

There are some fields in the world where it is not only worth while to undertake mission work, but where it is imperative that the work should be adequately carried forward *at once.*

Such A Field Is The Sudan.

The Sudan is a huge territory, roughly in the center of Africa, stretching for hundreds of miles north and south, almost from east to west. In this country it is estimated there are over 40,000,000 people. In Nigeria in the western Sudan mission work has been established in a few centers for a number of years and the first fruits have been gathered in. In the eastern Sudan (the Anglo-Egyptian Sudan) mission work is yet in its infancy. In the central portion millions are in absolute darkness.

Christian mission stations were opened in the west to combat the onward march of Islam, and to prevent the still heathen people from becoming followers of the false prophet by pointing them to the Saviour of the world. In the eastern Sudan work was begun for the same reason. With mission stations established in both east and west it is hoped before long, as the stations in the west stretch out to the east, and those in the east stretch out to the west, that the still untouched tribes right across the Sudan will be taken for Christ.

Is it worth while to work for the salvation of the Dinkas and other tribes in the Angle-Egyptian Sudan, where an opening has been made? There can be but one answer. From each new tribe reached God will, in His own time and way, call out those whom He has chosen, and as in each tribe a native leadership is raised up a strong link in the chain across the dark Sudan is formed. As far as one can gather, the evangelization of the Sudanese, as of other tribes and nations will be far more rapidly accomplished by native evangelists than foreign, so it is worth while to seek to win from the different tribes those who will, under the leadership of the Spirit of God, carry the message of salvation into centers where at present the foreign missionary can not go.

In the southern portion of the Anglo-Egyptian Sudan there are now three missionary societies at work, not counting those of the Roman Catholic faith. The American mission reports about a hundred converts at the present time, and I do not know how many the Church of England mission has. The Sudan United mission (an interdenominational and international society) has three stations about 400 miles south of Khartoum, one on the White Nile amongst the Dinkas, the other two about 100 miles to the west of the Nile among the Nubas.

THE DINKAS.

The Dinkas are a Nilotic tribe as their position denotes, their villages stretching for many miles along the river. They are mostly tall, numbers of them being over six feet in height. They are quite black in color, with thick lips as most negroes have. In their villages the men and children are mostly naked, the women wear skins around the waist. Men and boys wear strings of beads round arms and neck, also strands of fine wire. Ostrich shell belts and belts made of wooden beads are worn about the loins, and often narrow strips of sheep or goat skin fastened round the legs. They are fond of wearing feathers in the hair, whenever they have any, but often the head is shaven quite clean. The men always carry spears or sticks or clubs, and when fighting, a strong leather shield. The women also are fond of beads, and some of the other ornaments worn by men, and in addition generally wear heavy iron wristlets and anklets. It is said that they first started to wear heavy anklets to prevent their running away when the course of true love did not run smooth, as is often the case here. These people (as do all natives) live in small round huts, the walls of which are built of saplings, and plastered with mud, dirt floors, and conical-shaped grass-thatched roofs, with a very small, narrow door, to enter which one has to get down on hands and knees.

There are two seasons here, a wet and a dry one. The wet season lasts from May to October, the dry one for the rest of the year. In the rainy season they mostly grow enough native corn to last them until the grain of the following season is ready. During this season they have a great deal of hoeing to do to keep their cultivation patches clean, as the grass and weeds grow very quickly. In the dry season they have very little to do except to look after their cattle, sheep and goats. Occasionally some of them go hunting or fishing, but more often they are to be found sleeping or lolling about in their ash huts. They come out of these huts covered from head to foot with ashes when one could scarcely imagine they have such shiny, black skins. The women do most of the work. They bring the water, collect firewood, cook the food, do what little house work is necessary, carry most of the heavy loads on their heads when travelling from one place to another, when at the end of the dry season they move inland away from the river villages, or at the end of the wet season back to the river (in order to obtain water and grass for their animals). In times of need the women also help in the cultivation of crops, milking cows and goats, and other odd jobs.

A woman is practically sold to her husband for cattle. Her father does not give her a dowry, but the prospective husband has to pay to her father or nearest male relative, from ten to fifteen head of cattle, according to the value of the girl. So a man with a family of marriageable daughters is likely to be a wealthy man, either in cattle or wives, for these people are not monoamists.

Their food consists of the native grain, pounded up and made into porridge; milk; meat (when they can get it, though they seldom kill an animal unless it is ill, then it is eaten); the flesh of wild animals, when they have been successful in hunting; and rats. Rats are a delicacy to them. Once, when a visitor in one of the villages, I had the head of a roasted rat offered me to eat, but needless to say I did not happen to be very hungry at the time. Sometimes the crops fail and the people collect grass seeds and certain roots, which are cooked and eaten.

The Dinkas have some peculiar customs, one of which is to knock out the bottom front teeth. The result of this is that it is difficult for the foreigner to pronounce many of their words in exactly the same way as the Dinka does. They also have a habit of standing on one leg, with the foot of the other leg resting on the knee of the upright one.

They are animists by religion, believing in a far-off God, but ever present evil spirits. On one occasion a Dinka boy fell out of a tree and broke his leg. The accident was attributed to a bad spirit, and a sacrifice was offered to it but a few hours later. Any accident or calamity is attributed to the evil spirits, and in such cases the spirits need to be propitiated. The people wear charms around the neck or arms, small pieces of wood, (roots and branches), small horns or pieces of horns and hoofs, claws and teeth of animals, shells, and various odds and ends. They live more in fear of evil spirits than of anything else, yet they are by no means in a perpetual state of unhappiness.

To win these people for Christ, our present method is by means of medical and evangelistic work. The dispensary often reaches people whom we would otherwise never touch, and has brought healing of body to many, whilst the daily Christian teaching given to all patients who attend, has perhaps given them a different outlook on life, even though we can not see much as a result of these branches of service. A certain amount of educational work has been done also, among some of the younger generation, but so far we have never been able to keep the young people long enough to get very far along the road of learning.

The Dinkas are an independent people, and at present do not consider they need any help from outside sources, yet in spite of the ignorance of their need, they do need the gospel with all the uplifting and renovating power, just as much as any one. The same can be said of the tribes in the Nuba mountains and in other parts of the Sudan, and it is worth while to do our best to win these pagan tribes for Christ, NOW. If they are not won now, in a few years it is quite likely they will become Mohammedans, and then their last state will be worse than it is at present. It is for us who call ourselves Christians to prevent such a happening by doing all we can to carry out the last command of our Lord and Saviour Jesus Christ, and present to them the message of Salvation through Him.

ABYSSINIA

Mrs. T. A. Lambie, Editor, Addis Ababa.

Dear Friends in America:—

I wish you might all have been here in Addis Ababa yesterday to meet His Highness, Ras Tafari.

On Monday, when Dr. Lambie was calling on him, he said he would like to come out again and see how the work was progressing; so Thursday was agreed upon for the day for his visit.

I wonder if you all know that a very fine property comprising about ten acres of land, gently sloping toward the broad avenue which goes into town, has been given to the Mission for Hospital buildings and residences for the Staff. This property is a gift from His Highness, but this gift is not by any means the greatest thing he is doing for the Mission. Words cannot tell what his friendly attitude toward the work in general, and his deep interest in the Medical work opening up here means to us all. We feel that Ras Tafari is a real statesman with a far-seeing vision of what is good for his country. He is filling admirably a most difficult position and is quietly obtaining a firm grip on the chaotic condition of affairs. He is gradually bringing into being a stable progressive Abyssinia. It is a wonderful privilege we missionaries here have, seeing a land emerge from Medaeval darkness into the light of education and progress. Pray that she may come out into the true light of Christ's love and not into the artificial and killing light of just worldly wisdom.

To return to the visit. Great were the preparations. The drive-way from the main road up to the hospital to be was graded and outlined with large whitewashed stones at intervals. The hundred or more workmen were instructed to bow to the ground at His Highness' approach. They are getting to know what to do for this was his second visit. The other time the ground for the foundation of our house was being dug out and all the men had got out to stand at attention when he came near. They had scarcely got out when a lot of earth caved in and a number of men would undoubtedly have been injured if not killed. Dr. Lambie told His Highness how his visit had saved the lives of these men on his former visit.

Progress of Buildings.

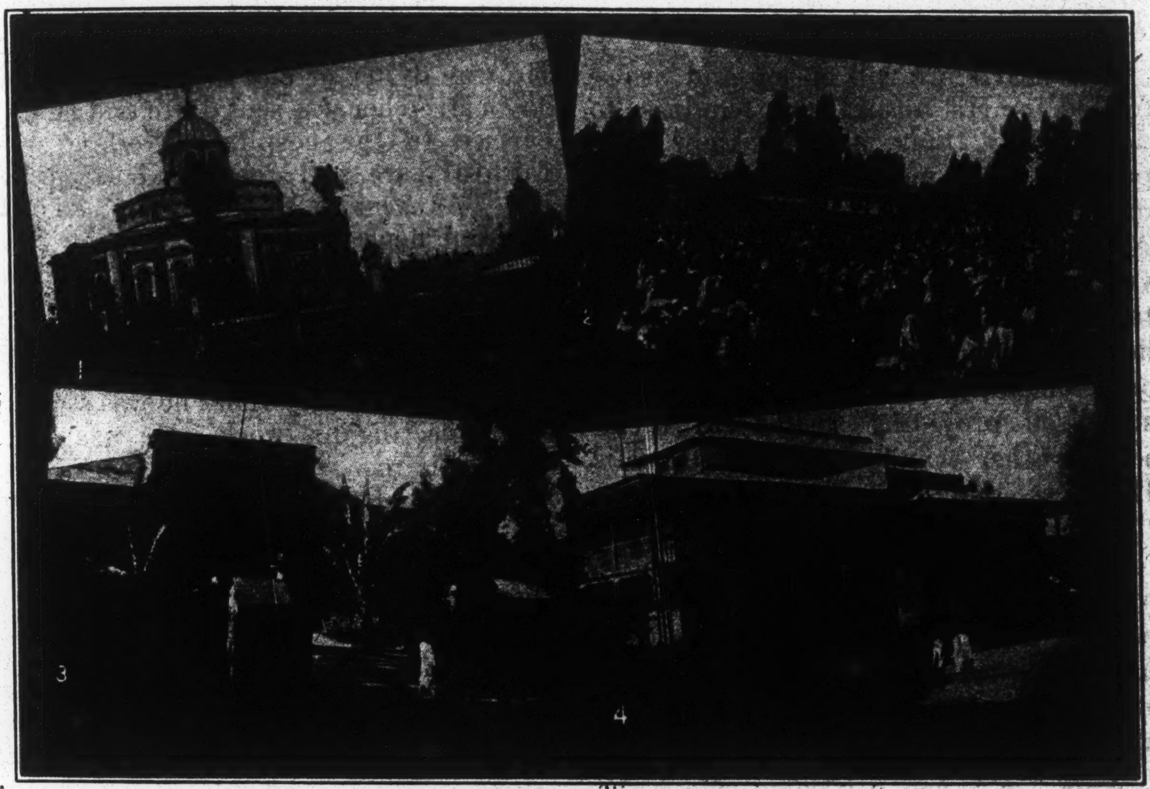
He was pleased to see the progress that had been made on our house, the walls up to the second floor being completed, and where the hospital was simply staked out on his last visit, the excavating for the basement is now progressing. As they stood looking at the excavating work, His Highness asked Dr. Lambie if we had the custom in America of some ceremony when a building was erected. Dr. Lambie said, Yes he was glad that His Highness had mentioned it for we were hoping to have a corner stone laid with His Highness' and the Empress' photographs, etc., in a hollow in the stone. Ras Tafari was delighted and said, "And some gold; just let me know what all you want placed in the hollow stone and I'll have it ready."

After the inspection of the work they came over to our house and we served tea. He seems very fond of our scones and was much interested in the Angel-food cake. He told someone at the British Legation that he enjoyed tea at our house more than any place in town; of course we were delighted and proud to be able to beat the British at the tea game, for we think the British excel all others in the matter of good teas. Conversation never drags for His Highness is interested in all subjects and all countries. He was deeply sympathetic with Japan and had sent a telegram of sympathy in the great disaster.

Wazero Manen gave birth to a son on October 16th. All are doing well.

Word has come that Rev. and Mrs. Shields, Mrs. Walker, Miss Davison and Rev. and Mrs. Buchanan have arrived at Sayo.

Dejaz Nado of Gore is on his way back from Europe, where he was the Abyssinian representative when Abyssinia was admitted into the League of Nations. Abyssinia needs your earnest prayers that as she is stepping out to take her place amongst the great nations of the world she may be so dominated by the Spirit of Christ that she may play a great part for good in the world from which she has so long isolated herself.



SOME VIEWS OF ADDIS ABABA.

1. The large Abyssinian Church in Addis Ababa.
2. A corner of the big market place at Addis Ababa.
3. The bank of Abyssinia.
4. The best hotel in Addis Ababa where we stopped a few days on our arrival.

The Plymouth Rock chickens, which were given us by Mr. Liggitt of Ohio, have found Abyssinia rather a trying place, three of the hens succumbed to some sudden sickness, post mortems revealed much enlarged and very soft livers, death resulting from liver hemorrhage. We have left one hen and the cock and we also have ten flourishing young ones. We feel that they will do better since the chilly rainy season is over, and everyone assures us that the young ones will survive as they are acclimated. European dogs will only live a few months here. People seem to find the climate very salubrious.

An American representative of Dodge Brothers was in town last week. Our visions of the motor road between Gore and Addis Ababa grew brighter. Surely this road will come for it will mean much to the development of the country and it would be better if our missionaries could come out via Addis Ababa thus avoiding the danger of the trip up through the fever zone of the Sudan.

We are rejoicing here over the news from Mrs. H. C. Campbell that Mr. Wm. Douglass is coming out for the building of the hospital. We can hardly wait for him to arrive, and if you all knew his mother you would realize what a prize we have drawn.

You can think of us in Addis Ababa from about September 26th to June 15th enjoying glorious sunny days, hot in the sun but delightful in the shade, the nights even cold to the point of freezing ice in pans of water in December and January. We wear summer clothes these months. July and August are miserable, rainy and chilly. We dress just like winter at home those months.

Praise the Lord!

Our hearts are full of joy and praise to God for His unspeakable Kindness to us in every thing, and we know your prayers and money, and sons and daughters are doing great things for Abyssinia. Pray the Lord of the Harvest that he may send enough workers to these white fields. We need nurses here so much. There are three tents in our compound with patients who insisted on providing shelter for themselves rather than not be treated. His Highness told Dr. Lambie yesterday that many people were asking him for letters of introduction to Dr. Lambie, but he is trying to help us to keep the number of patients down until we have proper places to receive and treat them, and until we have doctors to attend them all.

A day or so ago, a woman, who is the wife of a former British legation translator, came to us and asked for a position in the hospital. She has a red cross badge and says she was trained in midwifery by the wife of one of the British Consuls. So you see the Lord's preparations for His work are constantly being revealed.

There is so much of interest and of need here. I think you must all come out and see things for yourselves. Pen pictures are utterly inadequate.

With best wishes from us all,

Very sincerely,

(Mrs. T. A.) CHARLOTTE LAMBIE.

FOUR OF THE FORTY-FOUR.

Last June forty-four of our people stood in morning service as a testimony of their decision to follow Jesus. I wish I could tell you about all of them, but that is impossible. Four will be enough for this time.

About a year and a half ago as two of the missionaries were taking a walk, they were stopped at a certain house and told a very sick boy was there. He was dragged out for them to see. He was about fifteen years old. His body was nothing but skin and bones except a large goiter about the size of a football. He was dying of starvation. The next day a stretcher was sent down and he was carried to the hospital. Nothing but faithful care and good food saved his life. As soon as he was better, he was not sent home, for he had no home, but was given small tasks around the hospital. As he grew older and fatter he grew a bit lazy as most boys do. He was supposed to answer the patients' calls in one ward. Many times he was scolded for neglecting his work. He was a bit of a cynic too. One evening in prayers, he was asked about a certain story from the life of Christ and he said, "It says Jesus did, so and so, but I don't know whether He did or not." Since his decision for Christ, his whole attitude has changed. Just last night one of the patients said he loved Toochoo because he brought him water. Now he believes the Bible stories and helps to teach others.

Shone.

Then there is our faithful Shone. You may have heard of him before. Shone's worst fault for awhile seemed to be pride. What a common one it is! He wanted to be considered a big man. He liked nothing better than to go to market with seven or eight dollars and buy the week's supply of food and cotton for the hospital. Would he help to carry it back? No indeed, all he could be induced to carry was a cane. But he is learning humility and tries to be like his Master. For example when a patient dies, as they sometimes do, Shone can prepare them for burial and never say a word. He has learned to read since he came here and is a great favorite with the patients because he spends his spare time reading the Bible to them. Several times when the leader for evening prayers was late or kept away, Shone went ahead with the Bible reading, explanation and prayer. He is not afraid to tell the world of his faith. Not long ago a priest from his home village came to our hospital for treatment. He sent for Shone to come to his temporary home and asked him about his new belief. Shone was not afraid to say he loved the Lord Jesus and no longer worshipped the saints as he used to do. He spent several evenings with old white haired man, reading the New Testament and telling him things he had learned at the services here. One other thing about Shone and then I must tell you about some others. About three weeks ago, he became very sick. He felt sure he was going to die, and in fact he did give us a bad fright. Before he died he wanted to make out his will. How many times on a death bed at home secret sins are confessed. It is the same here. Shone said some time ago, he had taken a sheep from a man and wanted it written in his will that full value should be paid for it. Would he have thought of doing this if he had not loved Christ? I do not think so, for stealing in this country is not a sin to be confessed, but merely something to keep quiet about.

Muletta

Just a word or two about Muletta. When he first started to work for the missionaries, he slighted his work and had a rather sullen and rebellious disposition. Since he has learned to know and love the Master, all this has changed. He can be trusted to do his work faithfully and well. He does not care whether he is paid or not, just so he can stay here and learn more. He is a great help in many ways. He knows a little English and has been used as interpreter and has taught a class by himself. On Saturdays he helps Gedada the blind man, by reading the Bible to the poor beggars. Muletta hopes some day to be able to go to his own village and teach his friends the Bible truths that are so dear to him. We hope this will be possible in a few years.

Tasema and Nugo.

Among the forty-four are two former Mohammedans. One is Tasema, a middle aged man who is foreman of the workmen, and the other is Nugo, a young boy who helps in one of the households. Nugo had been attending our services regularly but seemed very indifferent and hard. He was a staunch Mohammedan. It is against their religion to touch meat killed by a Christian and he even refused to put his hand inside of the screened cupboard where the meat was kept. As soon as he accepted Christ, a little thing like touching meat did not bother him. He has grown more beautiful in character too. It is not easy for these followers of the false prophet to accept Christ. Nugo has been bothered a great deal by his family, but as far as I know has not been really persecuted as they are in the Sudan. I want to tell you here about Nugo's brother's wife. She is not one of these forty-four, but she believes in Jesus too. She was brought to the hospital unable to walk with a large ugly wound on one leg. Her husband said a mule had kicked her and she meekly said so too. Anyone with half an eye could see that she had been beaten. Just one look at the hard wicked face of her husband told who did it. The doctor fearlessly accused the man of beating his wife and after many protests, he confessed that he had beaten her a little. During her months at the hospital she heard God's Word regularly every day and before she went home, she told Miss Beatty that she loved Jesus and wanted to be a Christian, but she was afraid of her husband. We promised to pray for her and her husband and then sent that little eighteen year old girl home to her cruel Mohammedan husband. How we did want to keep her with us, but that was impossible. Was she not brave to tell us of her love for Jesus? We do not know whether her husband ever learned it or not. We can only pray that God will use her to bring him to the Lord, and that she and Nugo can someday bring their whole family to the Saviour. These are just four of the forty-four. The other forty are as interesting. There is Taso, such a lovable, good boy; Galata, who after a struggle yielded his life and now must daily fight the temptation to return to his old life of sin; little Iyana who goes a mile every day to read and teach God's Word to a man and his wife; Roofa a little orphan boy without friends, who came to Jesus because there was no one else to take care of him; Adolla who used to seek revenge, but now tries to love even his enemies.

It is no easy path which these have taken but "in none other is there salvation for neither is there any other name under heaven, that is given among men, wherein we must be saved." Your prayers and our prayers will keep them strong and true.

Very truly,
ISABEL BLAIR.

"BIBLE WORK FOR WOMEN OF SAYO."

"Who was the mother of John the Baptist?" "Mary."

"Who was the mother of Jesus?" "Elizabeth."

These answers came after five weeks of teaching of the same lessons, and the missionary teacher became discouraged, and wondered if the women would ever learn.

To be sure these same women told the teachers in the beginning that they could never learn, that it was impossible for them to learn.

"Did the teacher not know that women were not able to learn?" "Did she not know that they were old?"

But the missionary teacher at that time had tried to banish such thoughts from their heads. But after having spent five weeks on the same lessons, it seemed that they had been correct and the teacher wrong.

Now at the end of *five months* most of these women can answer accurately practically any question taken from the life of Christ.

And more than mere answering of questions, we can see new light in the faces of these women, and we feel that their lives are daily better.

Aside from one general Bible lesson for all women on Wednesday, we have three other classes. On Tuesday the Amhara women meet. This class is unusual in its makeup. Because in it are two women who are the wives of two different priests of the Abyssinian Church. They are exceedingly bright and eager to learn. Won't you pray with us that these women may be won to Christ, and that they may be used to bring their husbands to a more personal knowledge of their Saviour?

On Thursdays and Saturdays two other classes are held for Galla women. The division in the classes had to be made because so many wanted lessons. And of course all do not grasp the lessons with the same rapidity. In this way each class can be taught carefully, slowly, and giving sufficient individual attention.

At first only a few women would lead in prayer. Now there are eight or ten. And they all do love Jesus, and many are asking for baptism.

We want your prayers for all these women, that they may understand what they hear, and be able to remember the Word.

ESTHER M. GILMOR.

EGYPT

Minnehaha Finney, Editor. Tanta, Egypt.

UPPER EGYPT, LUXOR DISTRICT.

On The Witness.

By the action of our last Association, we were assigned to work with Rev. J. A. Pollock on the Witness for the month of October. Experiences in the upper country were interesting and varied and I could tell you several but will limit my letter to the town of Esna, about forty miles above Luxor.

The evangelist who works in this town was away on his vacation so our visits and contacts were made mostly through a little school, taught and managed entirely by Faheema Xer, a graduate of Luxor boarding school. And it is about this little school that I am going to tell you.

Seeing the need in her town and

wishing for some way to make a living for herself, Faheema started a little school in her own home. There was a large room available and a nice open court where the children might play during recess. And by procuring some benches she soon had a place for her school. When we visited her she had about forty pupils, rich and poor, big and little, and no doubt could have had more if she had had a place to put them and another teacher. We heard nothing but commendations for her school from all the outsiders with whom we talked.

For a common house with a mud floor it was the cleanest and neatest that I have seen in Egypt. Faheema herself was neat and her bedroom was the same way. Her school room was as clean as if no one had been in it.

We happened to be there on Tuesday and Wednesday was the regular day for their little religious meeting the last half hour of school so of course we must be there for that. Miss Walker and I promised to be on hands. We were to sail on to the next village Wednesday night but the bridge, a short distance below us, was open only until four o'clock so it was necessary to get below the bridge that afternoon. We had planned to get off the boat before they started down the river but had failed to tell the captain so and before we realized it the gang plank had been lifted and we were starting down stream. It was then after three o'clock and the meeting was at three thirty but all we could do was to stand on the deck and wish that the river would flow a little faster and get us through that bridge. Just as we got to the bridge we noticed a boy running along the bank calling to us and asking if we were not coming to the meeting. We told him to go back to the town and bring us a carriage and we would get off the boat just as soon as we got through the bridge. For a boat as big as the Witness to go through an opening in a bridge is no easy matter because it must be guided very carefully else it will bump the sides and cause damage to the boat. All the smaller boats going through were ordered out of the way to make room for the Witness. By the time we were through it was almost four o'clock and the boy had been to the town and was back with a carriage for us. We were all ready to step off just as soon as the captain lowered the gang plank and it was not long until we were at the meeting. We felt terribly chagrined when we got there and found that Faheema had waited for us all that time.

We certainly felt repaid for going. A similar meeting is held every week, conducted once a month by Faheema herself and the other weeks by some of the older girls in the school. This day the meeting was in charge of a bright little Coptic girl about twelve or fourteen years old whose father is quite prominent in the town. I will have to admit that I have seen very few American girls of similar age who could conduct a meeting and talk with as much ease as this girl did. She led in prayer and talked as though she had always been used to it. But she had received her training right there in Faheema's school in the two years or so that she had been there. Would that all our teachers were exerting as much influence as Faheema! The subject that afternoon was "The Benefits of Prayer" and Faheema had given the girl very little help. Her thoughts were splendid and she told stories to illustrate her points. Several women had gathered in for the meeting so she was talking to more than her school mates.

Faheema is doing a splendid work in her school and her pupils and all others seem to have only the highest respect for her. The headmaster of the government school had learned of her ability and had been there the very day that we were there to offer her $30 a month, twice what she gets from her tuitions for herself and school, to teach in the government school. She refused because she would have to teach on Sabbath and could not teach the Bible. He was quite persistent and said that he would come again. But she told us that it was no use for him to come as she would not go. May she always have such strength to overcome temptation!

KATE C. LORIMER.

THE ANNUAL MEETING—"OUR CHILDREN"

BY MISS GERTDUDE ZINK, Lyallpur, India.

(See Middle Frontispiece.)

There may be nicer children somewhere than those of our India missionaries, but if there are they have not come my way. They have been a source of great joy to all of us who have come in contact with them at our annual meeting. Here they are, about forty of them, from three-and-a-half weeks old Eleanor Hope Jongewaard to eleven year old Betty Campbell.

We have "Sabbath School" every day for those old enough to attend. All meet together, sing a few songs, have prayer by some of the children, then separate into two groups according to size. It has been my privilege to teach the sixteen smaller ones, only two or three of whom have attended school as yet. One who attended this year for the first time told his parents, "There are two times I like about school, play time and time to go home."

The group of larger children have been studying the Gospel of John, learning a chapter each day and memorizing a verse from each chapter. The little ones have been learning Bible stories, mostly from the New Testament. And you should hear them tell about Jairus's daughter, remembering all the details, about the man born blind, the lost sheep, and several others. They seem to be especially fond of getting Jeremiah out of the dungeon, never forgetting to find the worn-out clothes to put under his arms so the ropes won't hurt. But what has fascinated them most is pasting pictures in their little home-made scrap books. For every story they are given a picture, and part of the daily program is to paste these in the books. They are all anxiously awaiting the day when the books are finished so they may show them to their parents. Our work is all done on the floor, so owing to the difficulty on the part of some to sit still some one usually succeeds in standing, sitting, or kneeling in the paste!

The subject of Heaven is often discussed, the most pleasing aspect of which seems to be "We won't have to wash our hands and faces, for there is no dirt there." One of the children was being unusually fussy the other day when one of the others said, "It's Satan making you do that. If I had seen him come up the steps I would have knocked him back down!"

Our Thank-offering meeting was very interesting. Each child as he dropped his money into an earthenware jug with a slit in the top told for what special thing he was thankful. The answers were varied, my new dollie, my new coat, our baby, that I was sick and am now well, all the little children, the world, the Bible, Christian homes, that Christ came and died for us, that we can talk to Him in prayer. At the close of the meeting the jug was broken and more than nineteen rupees (six and a half dollars) were counted. Not a bad offering for twenty-five children! Then each was given a jug to take home and save his money until March when all the thank-offering money from both Indian and missionary children are sent to the Junior secretary.

One morning will probably be remembered a while by some-vaccination day! Several took part in the performance, and not a few tears were shed! One little girl said, "I only cried a little, but Mary cried as loud as a motor could make a noise."

Hurrah for Hallowe'en! That being an "unknown quantity" in India, no material is available so the day was a busy one making preparations for the big event of the evening. The children eat an hour earlier than the grown folks, and while we were in the midst of our meal they marched single file around the dining tent, decked out in false faces made of any available paper, big paper hats, sheets, pillow cases, even pillows and various other things. Many of the grown folks were so busy with mission work that they had forgotten about the day until the wierd procession arrived.

A big rope swing, a home-made seasaw, a wagon, and a few other things added both to the joy and sorrow of the children. What a privilege it is for them to be together these days, and have the pleasure of each other's company. These are days to which many look forward and backward. One can not help but think of the wonderful possibilities of these children. They miss many of the social, school, and other advantages of the children in America, but they gain much and give much. Their love for the Bible and Bible stories, the reality of Christ to them, the splendid Christian training in the home, all tend to their spiritual growth and development. They pray for the Indian children and "that we might live so they may learn to know Christ." In camp one day one of the mothers went outside of her tent and saw a group of Indian women sitting quietly on the ground, and there in front of them sat her little three-and-a-half year old girl telling them the story of Baby Moses. "And a little child shall lead them." The children pray for the Church at home, may the home Church pray for the children. How they help to make the world brighter for the rest of us! How we all love them! How could we get along without our dear children!

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FIVE TRUCK LOADS OF GOSPELS SHIPPED TO JAPAN.

Five truck loads of Gospels printed in Japanese are being shipped today by the American Bible Society to its representatives in Japan. More than 500,000 volumes of the Gospels have been printed in New York by photographic process to supply the unusual needs caused by the recent earthquake in Tokyo and Yokohama. Practically all of the Bible plates for 25 or more languages and dialects of the Far East were totally destroyed, together with the printing plant, at which Bibles for Japan, China, Siam and the Phillippine Islands were printed. The shipment made today is the first of a series of books to be printed in this country until the Society has secured funds for the replacement of its plates and the establishment of printing processes in Japan.

Mr. Gilbert Darlington, treasurer, declared it is the largest single shipment of scripture portions ever made by the Society.

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WOMEN'S GENERAL MISSIONARY SOCIETY.

OFFICERS OF CONVENTION TO BE HELD AT PITTSBURGH, PA., JUNE 1924.

President: Mrs. W. E. McCulloch, 842 S. New Hampshire, Los Angeles, Calif.
First Vice President: Mrs. R. R. Kerr, Martins' Ferry, Ohio.
Second Vice President: Mrs. J. F. Black, Waterloo, Iowa, R. 5.
Secretary: Miss Lillian M. Robertson, 5 W. 65th St., New York City.

LOCAL EXECUTIVE COMMITTEE.

Mrs. George S. Sands, Chairman, 218 N. Dithridge St., Pittsburgh, Pa.
Mrs. William Campbell, Vice Chairman, 5845 Marlboro Ave., Pittsburgh, Pa.
Mrs. Robert S. McCague, 409 Morewood Ave., Pittsburgh, Pa.
Mrs. G. E. F. Gray, 1201 South Negley Ave., Pittsburgh, Pa.
Mrs. George A. Long, 6941 Thomas Blvd., Pittsburgh, Pa.
Miss Clara J. Wilson, 150 N. Craig St., Pittsburgh, Pa.
Mrs. Robert H. Hood, 3324 Wainbell Ave., Mt. Lebanon, Pittsburgh, Pa.
Mrs. W. A. McRoberts, 527 Lovelace St., West End, Pittsburgh, Pa.

EDITORIAL.

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

CHRISTIAN ENTHUSIASM—THOUGHTS SUGGESTED.

First—Enthusiasm must be aggressive. We must not assume that we can allow the easiest way to be the best way. We began perhaps by accepting the smallest contributions, as a standard for giving thus limiting the giver in the choicest part of the privilege of giving by accepting far less than she was able to give, be this time, talents, service or money. The very natural question is, how can we bring certain women to realize, not only their obligations to Christian Missions, but also *to know* of their capabilities for service? We hardly awaken any enthusiam for service until we develop a plan to make use of that enthusiasm. It is my own self that must become the prominent factor under God for Service.

Again: Enthusiasm for Christian Missions calls for information and knowledge. We have perhaps prayed that a certain individual will become an active devoted member of the Missionary Society. We can by prayer and Divine guidance widen the order of enthusiasm and present the call of the world waiting for the message etc. etc., but to create an intelligent permanent enthusiam that will lay hold and keep missions as part of the life and being, means education as well as prayer. No merchant succeeds in business who does not acquaint himself with business. And we can not any more expect to win either child or adult to an eager interest in Christian Missions, an interest that will become a passion even for service, unless they are informed. "An informed Church becomes a transformed Church," so also is it essential that *all* its membership have equal responsibility *to know, to learn, to pray, to give.*

Again: Enthusiasm for Christ and His cause is the great need of the day. It is our only salvation from selfishness, luxury and the worldly influences of today. It is almost unbelievable how much self indulgence is taking hold of our people, the amount of unnecessary luxury that belongs to the home life of the average American citizen. No nation on the face of the earth can approach the superficial luxury of the American citizen. Undue value is placed upon much we ought not to afford.

If the Church membership, (yes our own United Presbyterian Church), were constrained by love for Christ and men, fed by believing prayerfulness, deepened by knowledge of needs of mankind and the marvelous power of the message, enthusiasm would be contagious. Oh! how we need the deepening influence of personal responsibility in our membership to the Church.

Surely if we know the word of God at all, we must know that to be a Christian means to be on service. "What was the purpose of Pentecost? Was it not the endowment of the *whole* Church with the power of the Holy Ghost, that she might give an effective witness for Jesus Christ not only in Jerusalem, but to the uttermost part of the earth?" When Christ's desires becomes our desires, His ambitions our ambitions, His hopes our hopes, our meat then will be to do His will.

The obligation of definite service creates a desire for faithful intelligent service and this in turn creates consecrated enthusiasm, one of the greatest needs of the whole Church, not merely the women membership in their several activities of service not only the young people in their splendid work, but the whole Church membership. It is not so much a fresh vision we need as faith to render a fuller obedience to the old vision. "The advance of our intellectual activities of service, not only the young people in their splendid work, but the means of grace must become channels of blessings.

Keep the subject of Christian Missions as the supreme work of the Church in the home as well as in the preaching. Keep it in Church and family. Know the names of the missionaries of your Church, mention them by name in prayer and conversation. Think of these messengers as under no more obligation to obey the command, "Go ye" than we ourselves, and see if the spirit of enthusiasm will not be the natural consequence of such interest. May we learn in mission study, adult and junior during the year 1924, not only the need of the world to know Christ, but also to learn the almost limitless power and possibilities of a great and glorious CAUSE which is for the glory of God and the good of all mankind.

"We can by prayer, intelligent interest, and personal determined effort under the guidance and help of God widen the order of enthusiasm for Christian Missions and call on others to swell the ranks of those who are possessed with a passionate longing to evangelize the world and prepare the way for the King's return." Shall we who read say, *We will?*

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STANDARD OF EFFICIENCY.

POINT II—IN EFFICIENCY.

(a) A JUNIOR ORGANIZATION—which of course, may include the Junior Christian Endeavor societies as they too, are considered auxiliary to the W. G. M. S. Now more than 14,000 strong: "Our Women's Relief Corps," we like to call them, for they have stood so nobly as helpers in special work that is assigned them each year; bubbling over with restless energy and willingness to do for children of different sorts, once they realize their need; I am thinking now of a little group in Hudson Presbytery (not half of them children of the Church) their eyes wide with sympathy and interest as they listen to some story of child life in other fields: of the Thank offering contributed "double-quick," because so few days remained after organization; what a chance to develop and expand "toward India" this year in "Junior Special" work!

Women of our missionary societies, do you realize what a working force junior training will develop right in your midst? Do not allow the time-worn excuse "lack of a leader" to deter you from gathering precious young lives, "the *seed corn* of the Church," and help them to grow toward a rich fruition in the Masters Vineyard.

Ponder well the objective of the Junior Constitution (as given below) before you decide that the Junior society will have to be postponed until a more convenient season.

Object of the Junior Department of the W. G. M. S. "To prepare its members for active christian service; to lead them to Christ; to enlist them in the needs of mission work and their personal responsibility to it; and, through prayer, study, work and gifts, to do their part toward sending the Gospel story to the ends of the earth."

Do you see why "section a" in POINT II is vital to the work of the Church? Yes, and to Christ Himself?

(b) A GROUP OF GIRLS OR YOUNG WOMEN ORGANIZED AND CONTRIBUTING TO THE WORK OF THE WOMEN'S GENERAL MISSIONARY SOCIETY.—Much latitude as to name, whether "Polly-Annas," "Kings Daughters" or just plain "Young Women's Missionary Society:" the only condition being that they are auxiliary and contributing to, one or all of our departments of work in the W. G. M. S.

Question 1—"Our Young Women's Society is supporting a child in a mission station outside the United Presbyterian Church: why are they not interested in our own mission fields?" Doubtless because they know so little about the work they are really pledged to support that they are open to outside appeals; they may have browsed a bit here and there, without a real taste of the appetizing things suggested in the Magazine, all ready to their hand; you may find that their programs smack of a merely literary flavor rather than a steady diet on the essentials—our own mission fields—which can serve new and attractive material for programs twelve months in the year; We would suggest joint meetings with the senior society once a quarter, when some department of our Womens work can be set before them in a manner that will carry appeal and conviction to their hearts; Make them a definite subject in your prayer group.

Problem 1—Our girls of high school age are so busy, there seems to be no time for even a monthly meeting."

Several weeks ago a group of high school girls in our Oakland Church were asked to come to the Church parlor at 5:30 on Sabbath evening: it was explained that there would be a talk-incidents mainly, from one of our fields, followed by a very simple lunch, and closing in time for the Y. P. C. U. at 6:30; and now these dear girls are clamoring to meet at 5:30 every Sabbath evening: They are known as "Kings Daughters," though there will be no organization effected until they have been taken through each mission field in a leisurely way-say two evenings to one subject. Two evenings on India were followed by lantern pictures which visualized what they had heard; we are now on the Mountain People and the interest continues unabated; later a mission study text book may be taken up, thus gradually leading them deeper into the current of missionary intelligence. This plan is solving our problem: suppose you try it out with *your* girls!

Yours for Point II,
Jeannette C. Alter.
21 Mountain Ave., Piedmont, Calif.

STATISTICAL DEPARTMENT

IMPORTANT!!

Now that the joy and festivities of the Christmas Season are past, let us take a backward look at the condition of our societies, and then a forward look to what we might accomplish.

Just five months remain until we again make an annual report to the W. G. M. S. We know what we reported last year. It will depend upon every member of every society to make the report for 1924 better than the one of 1923.

There were reported last year 924 congregations in our Church in America, and 862 Women's Missionary Societies. Is your congregation among those having no society?

The membership of the Church was reported to be over 164,000, approximately 100,000 of these were women. Last year we reported 25,832 women in the Women's Societies and 10,173 women in the Young Women's Societies, a total, (not including the Juniors), of 36,005 women. Where are the other 63,995 women?

There was a time when a reason for this might have been possible, but since the Extension Department has been created this reason no longer exists.

This Department enables the shut in, the invalid, the aged, and all those unable to attend a public meeting of the society to keep in touch with the work at home, thus enabling them to be enrolled as members of a society, and giving them an opportunity to send the gospel to those who do not have it.

We have fifty-eight (58) Presbyteries, of these twenty-five (25) have a Women's society in every congregation; sixteen (16) have a society in every congregation but one; leaving seventeen (17) Presbyteries lacking two or more societies to be a perfect Presbytery. In which group is your Presbytery?

Since our last report was made, the Aid Society of the Stamford U. P. Church, Ontario, has become a Women's Missionary Society, the first in the Dominion of Canada. We are glad to welcome to our number our Canadian sisters and hope that they will feel they are a part of, and enjoy the work of the Women's General Missionary Society of the United Presbyterian Church of North America.

In about one month blanks will be sent to societies for the compiling of another Annual Statistical Report.

Will not every secretary whose duty it is to fill out one of these blanks, whether Women, Young Women, or Junior endeavor to have this the best report her society has ever made. This may easily be done if the instructions accompaning the blanks are carefully read and followed, and care and accuracy are used in filling out the blanks.

Mrs. D. J. Brown, Statistical Secretary.
15 North Fremont Ave., Bellevue, Penn.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.

Thank-Offering Secretary.

805 Taylor Avenue, Avalon, Pittsburgh, Pa.
Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

A NEW YEAR'S PRAYER

I want my heart made pure, dear Lord,
I want to know and love thy word;
To be all glorious within,
Freed from each spot and stain of sin.

I want the New Year's opening days
To fill with love, and prayer and praise,
Some little things to do for Thee,
For Thou hast done great things for me.

I want some other soul to bring
To Thee, my Savior and my King.
For Thou Wilt not, Lord, my prayer deny,
For Thou canst all my wants supply.

In Jesus' name our prayer we raise,
Whose guiding hand has blessed our days.
And may we, Lord, in godly fear
Serve Thee through all the coming year.
—Selected.

Another year has passed, the door of opportunity is closed. We cannot open or retrace our steps, our work for the year is completed, and God in His wonderful goodness has led us to the opening portals of a new year, and as we begin these duties may it be with this prayer. We know of ourselves, we can do nothing but trusting in Him for strength and guidance, we go forth in His service. His guiding hand has blessed us each day of 1923, and we know He is willing and able to guide us all until the journey of life is finished.

The books of the 1923 thank-offering are closed. However much we might wish to change the amount, that time is passed, but with renewed gratitude to Him we can begin to lay by our thank-offering, our expressions of gratitude. He expects us to show our gratitude for blessings received from His generous hands.

Several society thank-offering secretaries have written of the great joy they had and the interest manifested in their last thank-offering service, and that already they have begun the plans for the 1924 offering. If all will be stimulated by these the next year's offering will be larger in amount than ever before. But greater still is the spiritual blessing that comes into the lives of each woman as she gives.

Our thank-offering is a love offering, and is always given cheerfully and lovingly because He gave His all for us. Trusting in Him, may we go forward "In His name, our prayer we raise. May we in godly fear serve Him through all the coming year."

Presbyterial Thank-offering Secretary and the Local Society.

In 52 Presbyterials a thank-offering secretary has been elected to have charge of this department in her Presbytery. These women are much interested in the great work and desire to help each of their societies. The duties of the secretary of the local society is to keep the subject of gratitude before the members each month in any attractive way. Sometimes the secretary wonders how to present the subject in a new form. If you will consult your Presbyterial secretary she will tell you of her plans for the Presbyterial work, also give plans used by other societies. She will appreciate it very much if you will ask her for this help, rather than her telling you what she wishes done.

Another way she can help you, is by being present at least one meeting of your society each year. In that way you learn to know her personally, and she can give to the Society her enthusiasm and earnestness as she sets forth her plans for your work.

The Presbyterial thank-offering sec'y., should be re-elected year after year, for she becomes more valuable to you as she developes with the Work. She too, can help you more as she becomes better acquainted with you and your possibilities. If you will read again the honor roll of the Presbyteries of 1922 in the

July 1923 magazine, you will find that the Presbyteries on this roll for the greater number of years have had the same thank-offering secretary each year. It is a great mistake to frequently change this officer of the Presbyterial. One year of service is too short for anyone to become acquainted with each society and its possibilities. She too, cannot make plans for advanced work and carry them into each society and see the results of her planning, all within one year.

Our Presbyterial thank-offering secretaries are always faithful and are anxious to be helpful to you. You can help your secretary by:

1. Answering promptly any communication you receive from her.
2. Sending to her any plans that have worked successfully in your society.
3. Inviting her to a meeting of your society. (If you have one on the subject of thank-offering, that is the one she would enjoy and also be a real help to you.)
4. Invite her to give your annual thank-offering message.
5. Send your report blanks to her as soon as your thank-offering is sent to your Presbyterial treasurer, which must be before December 15th.

Six Presbyterials have no thank-offering secretaries. This makes the work in these Presbyterials more difficult. The success of the work must depend upon the society thank-offering secretaries. In cases where there is no thank-offering secretary the report blanks are sent from the general secretary to the corresponding secretary, who sends them to the societies and to whom they should be returned.

Help her all you can by responding promptly.

LIFE MEMBERSHIPS.

At this season of the year a large number of new names are added to the Life Membership Roll. In order that these names may be published soon after receiving their certificate the Secretary will give the largest portion of space of our Department in the January, February and March numbers of the Magazine for this Roll. We welcome all these new names as life members of the Women's General Missionary Society.

Your interest will be quickened in all departments, and you will work and pray earnestly for all the work and workers.

The following names have been received from November 15 to December 15, 1923.

LIST OF LIFE MEMBERS.

SENIOR LIFE MEMBERS

At $25 Each.

Beginning Nov. 15th, Ending Dec. 15th.

93. Mrs. T. W. Sherbondy, Jamestown, Pa., by W. M. S.
94. Mrs. J. D. Dennison, Jamestown, Pa., by W. & Y. W. S.
95. Mrs. C. W. Moreland, Jamestown, Pa., by her husband.
96. Mrs. Anna Crawford, Jamestown, Pa., by her sister Rose.
97. Mrs. Mina C. Duff, Youngstown, Ohio, by her husband.
98. Mrs. Margaret Truesdale, Boston, Mass., by Mrs. Anna E. Stoddard.
99. Catherine C. Ferguson, Boston, Mass., by Mrs. Anna E. Stoddard.
100. Mrs. Christine Craib, Boston, Mass., by Social Committee of W. M. S.
101. Mrs. Effie McConnell, Boston, Mass., by Ebenezer Bible Class.
102. Katherine J. McLennan, Boston, Mass., by Friends.
103. Mrs. J. B. Lambie, Wilkinsburg, Pa., by a Friend.
104. Mrs. Robert K. McConnell, Pittsburgh, Pa., by a Friend.
105. Mrs. George A. Allison, Pittsburg, Pa., In memory of her husband.
106. Mrs. Emma Bourquin, Swissvale, Pa.
107. Mrs. Ella B. King, Pittsburgh, Pa., by a Friend.
108. Mrs. Mary L. Munro, Pittsburgh, Pa., by her daughter.

109. Mrs. Edwin S. Steel, Pittsburgh, Pa., by a Friend.
110. Mrs. Walter W. Tilton, Pittsburgh, Pa., by her husband.
111. Miss Rose Smith, Rochester, Pa., by a Friend.
112. Miss Janette Howland, Lyallpur, India, by Walton W. M. S.
113. Norma Hogue, Monmouth, Ill., by Mr. and Mrs. J. C. Hogue.
114. Lulu Belle Brownlee, Alexis, Ill., by Two sisters in memory of her friend, Mrs. Jennie McCutcheon.
115. Mrs. J. M. Hogue, Monmouth, Ill., by her children.
116. Mrs. Nathan Logan, New Salem, Ind., by daughter, Mrs. J. P. Little.
117. Vida J. Graham, Rawalpindi, India, by a Friend.
118. Mrs. Dalton Galloway, Madinet el Faiyum, by Aunt, Mrs. J. N. Dean.
119. Agnes Ballentyne, Xenia, Ohio, by Mrs. Chas. Ervin.
120. Blanche Spracklen, Xenia, Ohio.
121. Fern Richard, Greenville, Tenn., by Berean Bible Class, in memory of former teacher, Mrs. A. W. Jamieson.
122. Mrs. Leon C. McClellan, Xenia, Ohio, by Mrs. George Moore.
123. Mrs. Harry H. Todd, Springfield, Ohio, by Miss Effie Barber.
124. Mrs. Carl Caskey, Springfield, Ohio, by Mr. Carl Caskey.
125. Mrs. Monroe Smith, Columbus, Ohio, by Glen Echo W. M. S.
126. Mrs. Kate Martindill, Columbus, Ohio, by her daughter.
127. Mrs. Josiah Livingston, Grandview, O., by her husband.
128. Mrs. Lillian Dye, Columbus, Ohio.
129. Mrs. Florence M. Harper, New York City, by a Friend.
130. Mrs. E. J. Stewart, New York City, by a Friend.
131. Mrs. Helen I. Brown, (In memoriam), by her sister, Catherine C. Ferguson.
132. Mrs. Mary McCarmick, Ewart, Iowa, by W. M. S.
133. Mrs. Martha Wilson, (In memoriam), by daughter Mrs. May Byers, Grand daughter Mrs. Irene Gaiser.
134. Mrs. Elizabeth Morris, Pitts., Pa., by Herron Hill W. M. S.
135. Mrs. Mary Gledhill, Pitts., Pa., by Grandchildren.
136. W. H. Ewing M. D., Syp't. Pitts., Pa., by teachers of Herron Hill S. S.
137. Mrs. Rachel Woods Jackson, Pitts., Pa., by Herron Hill Y. W. M. S.
138. Mrs. Carrie J. McCall, Xenia, Ohio, by Mrs. Will Cowden.
139. Mrs. Ida Rigby, Sharon, Pa., by 1st, Divison Sharon W. M. S.
140. Mrs. Nancy Mayberry, Sharon, Pa., by 1st Division Sharon W. M. S., and Mayberry family.
141. Mrs. Frances Bastress, Sharon, Pa., by her son Gettis Bastress and family.
142. Miss Lois McGordon, Newberg, N. Y., by parents.
143. Miss Ruth Nichol, Brooklyn, N. Y., by society.
144. Mrs. Daniel Whitmore, Pittsburgh, Pa., by her daughter, Mrs. Rebecca Atkinson.
145. Mrs. Emily McLaughlin, Karns City, Pa., by Edna G. Brown.
146. Nellie Reed, Pittsburgh, Pa.
147. Mrs. Lena Palmer, Pittsburgh, Pa., by Helen Palmer.
148. Mrs. W. E. McCormick, Pittsburgh, Pa., by Nancy McCormick.
149. Mrs. James Wylie McKelvie, Pittsburgh, Pa.
150. Mrs. Anna Edgar, Pittsburgh, Pa., by the women of Beechview Church.
151. Mrs. Martin Clever, McKees Rocks, by her husband.
152. Evaline Jane Glass, Oakdale, Pa., by her father.
153. Hannah Gass, Pittsburgh, Pa., by a friend, in memory of her mother.
154. Mr. E. N. Thomas, (In Memory of wife), by his daughter and her husband, Mr. and Mrs. Earl H. McClean.
155. Mrs. Charles M. Neeld (In Memoriam), by her sisters.
156. Mrs. R. W. Mansfield, Wheeling, W. Va., by four members of the Ruth Warnock Circle of the Second Church, Wheeling.
157. Mrs. Nellie V. D. Hoven, Chicago, Ill., by her husband.
158. Mrs. A. M. Adams, Homer City, Pa., by her husband.
159. Mrs. T. F. Billingslee, Homer City, Pa.
160. Anna Belle Ferrier, Lake Bluff, Ill.

161. Mrs. Mary H. McPherson, Canonsburg, Pa., by Rev. and Mrs. J. W. Harsha.
162. Mrs. William Probert, Pittsburgh, Pa., by her son and daughter.
163. Mrs. Charters Montgomery, Pittsburgh, Pa., by Mrs. D. J. Brown.
164. Lillian E. Glover, Pittsburgh, Pa., by Mr. and Mrs W. B. Glover.
165. Miss Ella Ball, Pittsburgh, Pa., by her sister, Mrs. John Dewar.
166. Mrs. J. D. Baughman, Pittsburgh, Pa., by her family.
167. Mrs. Edward Pogue, Pittsburgh, Pa.
168. Mrs. M. T. Macormac, Pittsburgh, Pa.
169. Mrs. Jennie Ewan, Pittsburgh, Pa.
170. Miss Burd Cochran, Pittsburgh, Pa., by Mrs. John Daub, in memory of her mother.
171. Dr. J. L. Robertson, Pittsburgh, Pa., In memory of his two sons.
172. Margaret Read, Pittsburgh, Pa.
173. Mrs. Ross Gauger, Pittsburgh, Pa.
174. Jean Daub, Pittsburgh, Pa.
175. Rebecca Duvall, Pittsburgh, Pa.
176. Margaret Maeder, Pittsburgh, Pa.
177. Elizabeth McKibben, Nyack, New York.
178. Frances Ewan, Pittsburgh, Pa.
179. Mrs. J. H. Mirtz, Pittsburgh, Pa.
180. Ethel Craig, Pittsburgh, Pa.
181. Mrs. Ellen B. Shannon, Pittsburgh, Pa., by her daughter, Ella Shannon.
182. Maud Clayton, Pittsburgh, Pa., by Mrs. Edgar Bell.
183. Emma K. Gallagher, Pittsburgh, Pa., by Mrs. Edward Fried.
184. Margaret P. Kennedy, Pittsburgh, Pa., by a Friend.
185. Mrs. Henry Heckel, Pittsburgh, Pa., by a Friend.
186. Mrs. B. D. Reed, Pittsburgh, Pa., by her husband.
187. Sarah M. Elliott, Pittsburgh, Pa., by her brother and sister.
188. Janet M. McCalmont, Hickory, Pa., by her aunt, Mrs. A. H. Elliott.
189. Mrs. A. H. Walters, Pittsburgh, Pa., by her husband.
190. Mrs. Herbert Milligan, Worthington, Pa., by Mrs. O. H. Milligan.
191. Mrs. G. R. White, Pittsburgh, Pa., by Margaret McClester.
192. Elizabeth S. White, Pittsburgh, Pa., by two friends.
193. Mrs. Reid T. Stewart, Arnold, Pa., by Rev. and Mrs. J. K. Stewart.
194. Mrs. William T. Adair, Pittsburgh, Pa., by a Friend.
195. Mrs. Albert J. Boon, Pittsburgh, Pa., by a Friend.
196. Mrs. James McAdoo, Pittsburgh, Pa., by a Friend.
197. Effie McMillan, Pittsburgh, Pa., In memory of her mother, Mrs. W. H. McMillan.
198. Helen McMillan, Pittsburgh, Pa., in memory of her mother, Mrs. W. H. McMillan.
199. Mrs. Martha Crabbe, Los Angeles, Cal., by Miss Emma Mabon.
200. Mrs. John Mitchell, Pittsburgh, Pa., by Mrs. Mary Neely.
201. Mrs. Agnes H. Gladstone, Walton, N. Y., by Husband and Daughter.
202. Mrs. Agnes Furbey, Canton, O., by 1st Canton W. M. S.
203. Elizabeth Barnes, Fredericksburg, O., by Fredericksburg W. M. S.
204. Mrs. Hattie Wylie, Chicago, Ill., by a Friend.
205. Mrs. Sarah Donaldson, Scroggsville, Ohio, by Scroggsville W. M. S.
206. Jane Handlon, Pitts., Pa., by T. T. Lowman.
207. Laura Gilson, Pitts., Pa., by T. T. Lowman.
208. Mrs. Catherine Caughey Johnson, Pitts., Pa., by Mrs. Thomas J. Gillespie.
209. Virginia M. McQuiston, Pitts., Pa., by Mrs. Belle A. Tannehill.
210. Mrs. J. R. Wylie, Wilkensburg, Pa., by Husband.
211. Mrs. Wm. G. Startwood, Oakmont, Pa., by Husband.
212. Mrs. F. B. Kelso, McDonald, Pa., by Robinson Run W. M. S.
213. Mrs. D. G. Sisterson, Pitts., Pa., by Husband.
214. Mabel E. Cox, Pitts., Pa., by Miss Etta M. McClure.
215. Clara B. Patton, Portland Oregon, by Sister Mary E. Black.
216. Mrs. Mary B. Rinehart, Pitts., Pa., by Sister, Mrs. Annie Patterson.
217. Mary T. Gamble, by Husband.
218. Margaret E. Lohman, by Mrs. Charles E. Mowry.
219. Mrs. W. C. Black, Canonsburg, Pa., by her daughter, Helen.
220. Mrs. Etta V. Fulton, Canonsburg, Pa.
221. Mrs. John Fulton, Canonsburg, Pa.

222. Mrs. C. P. Norris, Canonsburg, Pa., by the W. M. S.
223. Geneva B. Fulton, Canonsburg, Pa., by her Mother.
224. Lizzie A. Fife (In memoriam), Canonsburg, Pa., by her sister, Miss Jennie Fife.
225. Mary W. McNary, Canonsburg, Pa., by her sister Margaret McNary in memory of her mother and sister, Mary J. McNary, and Miss Lizzie McNary.
226. Mrs. Alice Hickman, Houston, Pa., by her daughter, Olive.
227. Mrs. E. A. Mathews, Finleyville, Pa.
228. Mr. B. A. Bubbett, Clinton, Pa.
229. Mrs. Mary Crawford, Oakdale, Pa.
230. Mrs. J. E. Scott, McDonald, Pa., by her children.
231. Mary Stewart, Canonsburg, Pa., by a friend.
232. Mrs. Albert M. Mawhinney, Cecil, Pa., by Venice Y. W. M. S.
233. Mrs. S. N. Dague, Houston, Pa.
234. Mrs. M. D. Pearce, Houston, Pa.
235. Miss Elizabeth Dinsmore, Houston, Pa., by her sister, Miss Anna Dinsmore.
236. Mrs. S. I. Willison, Hickory, Pa., by Mr. and Mrs. S. L. Glass.
237. Mrs. M. E. Hissong, Los Angeles, California.
238. Edna Ward, Sialkot, India, by Mrs. Ralph Martin.
239. Miss Grace Polkinghorn, Sialkot, India, by Mrs. Ralph Martin.
240. Mrs. E. K. Harrison, Los Angeles, California, by Mrs. W. E. McCulloch.
241. Mrs. Lena Von Kuhn, Los Angeles, California, by Mrs. W. H. Smith.
242. Mary Gordon, Los Angeles, California, by Mrs. W. H. Smith.
243. Mrs. Ella Miller, Los Angeles, California, by Mrs. E. S. Knight.
244. Mrs. Dell Nevin Cramp, Glendale, California.
245. Mrs. Dorothy Dean Beaumont, Los Angeles, California, by her parents and grandmother.
246. Miss Oma Wood, Los Angeles, California, by the Women's Progressive Bible Class.
247. Miss Margaret Barnes, Los Angeles, California, by the Berean Bible Class.
248. Mrs. J. C. Dunwoody, Los Angeles, California, by her husband.
249. William John Dunwoody, Los Angeles, California, by his father.
250. Mrs. H. L. Calvin, Pasadena, California, by her husband.
251. Mrs. Mary Davies Pritchard, Pasadena, California, by her husband.
252. Mrs. Jennie French, Long Beach, California, by Mrs. M. E. Brown.
253. Mrs. A. B. Lucas, Long Beach, California, by her husband.
254. Mrs. M. E. Brown, Long Beach, California, by a friend.
255. Mrs. J. A. Shannon, Long Beach, California, by Mrs. Catherine K. Morrison.
256. Minnie Krampe, Long Beach, California, by herself and brother.
257. Mrs. W. A. Barnes, Long Beach, California, by Mrs. Walter H. Robinson.
258. Mrs. Kathleen Graham, Santa Ana, California, by a friend.
259. Mrs. W. W. Hoy, Santa Ana, California, by her husband.
260. Mrs. Lifa Hoy Finister, Balboa Beach, California, by her parents Mr. and Mrs. W. W. Hoy.
261. Miss Elsie B. Raitt, Santa Ana, California, by her parents.
262. Mrs. Juliette Smith, Santa Ana, California, by her children.
263. Miss Myra Gibson, Santa Ana, California, by her parents.
264. Mrs. Agnes Miller Fairley (In Memoriam), by Calvin Miller and Sisters.
265. Mrs. James Simpson, Indiana, Pa., by her family.
266. Mrs. James Lytle, Indiana, Pa., by Mrs. A. W. Mabon.
267. Mrs. Ernest Livingston, Indiana, Pa., by Mrs. A. W. Mabon.
268. Mrs. Martha I. Ramsey, Indiana, Pa., by her brother, Rev. James A. Lawrence.
269. Mrs. J. C. Morrow, Pittsburgh, Pa., by Miss Mabel Weitzel.
270. Margaret McFarland, Pittsburgh, Pa.
271. Mrs. Lee E. Richey, Pittsburgh, Pa.
272. Mrs. Mary Gray, Carnegie, Pa., by the William Hill Bible Class.
273. Mrs. David Thomson, Carnegie, Pa., by the William Hill Bible Class.
274. Mrs. Cora I. Walk, Carnegie, Pa., by Mrs. J. Scott Walker.
275. Mrs. A. A. Morse, Carnegie, Pa., by Mrs. J. M. McQuilkin, in memory of her mother.

276. Mrs. Mary E. Cole, (In memoriam), by husband and children.

277. Mrs. J. A. Williamson, Johnstown, N. Y.

278. Mrs. S. M. Staley, (In memoriam).

279. Elizabeth M. Caldwell, Gurdaspur, India, by Mrs. Charles Ervin, Xenia, Ohio.

280. Mrs. Catherine Long, Sharron, Pa., by son and daughter, Mr. and Mrs. L. C. Brainard.

281. Mrs. Lizzie Simpson, Mackey, Ind.

282. Mrs. H. E. Kemper, Somerville, Ind.

283. Stella McClurkin, Princeton, Ind., by Miss Maria Blair.

284. Elizabeth McKee Moore, La Jolla, Calif. By brothers and sisters.

285. Elizabeth Ewing, New Sheffield, Pa., by daughter.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 510 McNair Avenue, Wilkinsburg, Pa.

At last I am able to report the Knoxville Hospital open and caring for patients, Miss Leland, a graduate of Allegheny General Hospital was secured as superintendent and took charge of the work Nov., 1st. 1923. Miss Leland comes highly recommended and is sure to make good in her chosen field.

In October the health of the students at Millers Ferry was unusually good, though one girl had a slight attack of appendicitis but was improving under care given in the hospital by Miss Rhea the Superintendent, 14 students, 2 teachers and 2 community boys were cared for. While these boys were playing, one stabbed the other and Miss Rhea had to take several stitches.

Mr. W. E. Williams, Townsville, writes—The work in all departments is doing well. "We are receiving some clothing, which is greatly appreciated. We really do not know what we would do if we were not remembered at this season of the year by the good Women's Missionary Societies of our Church. We do pray that God will abundantly bless them in the great work in which they are engaged.

Barrels and packages were received from 1st Church Buffalo, Wooster, Ohio, Goldfield, Iowa, College Springs, Iowa. While all these have been received and distributed, yet much more can be used.

Prairie reports Yourd Hall crowded with girls and boys dormitory filled. Crops here were a failure and clothing and shoes badly needed. Both departments doing good work.

At Athens the girls in the 4th and 6th grades, served dinners prepared by Domestic Science department, which were very successful. 2 mothers meetings were held during the month.

At Bluestone, clothing is much needed. The children are interested in sewing and Mr. Bouldin writes we are doing a wonderful work among the colored people through the departments we support. Sewing and Domestic Science.

At Chase City the enrollment is 361. Both dormitories filled. They have a splendid corps of teachers, real missionaries. Sewing and domestic science doing fine work. They have so many girls, that only upper grades can be taught. The girls have a wonderful opportunity and if they do not learn it is their own fault.

Camden is to have electric light in the near future. Here, too, the need for second hand clothing is urgent. They try to help themselves as much as possible by repairing buildings and buying necessary things as far as they can. The one great need at present is a new dormitory for girls, to replace the one burned at the same time the school building was burned.

Canton Bend reports school doing splendidly, Domestic Science and Sewing shows results in the good that can be seen as it is put in practice in the homes, which show marked improvement. A box of new material for the sewing room was received from the 1st Church, N. S. Pittsburgh, for which they were most grateful as it was needed badly.

Riceville sewing department is preparing articles for a Christmas Bazaar, which they hope will be sold. Need of boys clothes and shoes urgent. Boxes were received from New Concord, N. Bend, Indiana, East Palestine and Amsworth.

The new dormitory at Millers Ferry is completed. The people here in their Annual Rally, responded to the New World Movement, by a cash donation of $513.30 and the goal was $600. Mr. Simpson writes they are going to continue until the goal is reached. In addition to this, the Missionary Societies raised $100 for their Thank-Offering and all this in the face of poor crops of cotton, corn, and every thing by which they make their money. I wonder if there are many white congregations which make a greater sacrifice? If it were not for the clothes sent to them, the people would suffer this winter. It is a struggle for them to keep the families in food, nothing left for clothes.

FOR IMMEDIATE RELEASE
COMMISSION ON INTERRACIAL COOPERATION
409 Palmer Building,
Atlanta, Ga.

RACE RELATIONS SABBATH, FEBRUARY 10, 1924.

Cooperation of All Church Groups is Asked.

The Federal Council Commission on the Church and Race Relations is asking that February 10, 1924, be observed in all the Churches of the country, white and colored, as Race Relations Sabbath. Since this subject holds so vital a place just now in the effort to make Christianity really effective, it is felt that in every pulpit at least one sermon a year might well be devoted to it, and also one program in every Sabbath School, Young People's Society and other religious group. In 1923 the day was observed in a great many Churches. It is hoped that in 1924 its observance may be practically unanimous. The results for good, it is believed, would be immeasurable.

The Commission is publishing a booklet suggesting programs, topics and materials suited to the occasion. It is not too early for everyone interested, whether pastor, missionary leader, Sunday School or young people's worker, to write for further information to the Commission on the Church and Race Relations, 105 East 22nd Street, New York City. Christianity as has been so often said, has the only answer to all humanity's problems and needs, but the answer must be diligently sought and applied. And this can be done only through the efforts of Christian leaders working along practical lines like that suggested above.

Educators Issue Call To Action.

Eighty-three of the South's leading educators, including eight state superintendents of education, twenty-six presidents of state universities and colleges, twenty-five presidents of privately endowed and denominational universities and colleges, and twenty-four college professors, recently issued to the American people the following appeal:

"We the undersigned, engaged in the work of education, earnestly appeal to all citizens to exert their influence constantly and actively in condemnation of the crime of lynching."

"We furthermore urge upon our State Legislators and Executives to enact, if necessary, and persistently to enforce, such laws as will tend to put a stop to this species of lawlessness."

These eminent educators call attention to one of the most serious evils prevalent in our country today and point out the only possible way, by which it can be overcome. Their appeal should enlist the active interest and support of all good citizens, law makers and executives.

YOUNG WOMEN'S DEPARTMENT.

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE.

**AIM:—TO BE THE KIND OF YOUNG WOMAN TODAY
THAT WILL INSURE STRONG WOMANHOOD TOMORROW.**

**MOTTO:—"KEEP OUT OF RUTS; A RUT IS SOMETHING WHICH
IF TRAVELED IN TOO MUCH BECOMES A DITCH."**

YOUNG WOMEN'S SPECIAL WORK FOR 1923—1924.

Pasrur Girl's Boarding School, India. Support asked, $4,324. Salaries of three missionaries in Home Fields: Miss Johnson: Supt. Henderson Hospital, Henderson, N. C. Mrs. Annetta Nesbitt: Matron of Dormitory, Frenchburg, Ky. Miss Sawhill: City Missionary, Spokane, Washington.

Amount asked, $2,440. Total askings, $6,764. Each society is asked to contribute at the rate of $1.00 per member.

REGARDING OUR NEW AIM AND NEW MOTTO.

To have a low aim is a crime since we are capable of doing work worthy of daughters of the King. What we need today is womanhood, good, pure, earnest Christian womanhood. The age demands it and our Christian profession can offer nothing else and be worthy of the name. The suggested aim challenges every right thinking young woman. Will you accept the challenge? 1924 demands the best of each of us.

And what about our motto? Habit rules our lives to a great extent. If the habit be good, it is well to follow it unless there is something better. And who has followed wisdom to the foundation. So, this year may each society use its X-ray to discover, if possible, whether or not it may improve on former years. The suggested motto is also a challenge to individuals and the society. Will you adopt it as your motto? If you do, we can surely expect a year of progress.

NEW YOUNG WOMEN'S SOCIETIES.

Des Moines Presbyterial—Newton Kate Hill Circle—20 members—Pres.. Mrs. Edith Wilson.

Des Moines Presbyterial—Allerton Y. W. M. S.—15 members—Pres. Blanche Cunningham.

Puget Sound Presbyterial—Everett, Washington, Y. W. M. S. (The number of members and name of president were not reported.)

* * * *

Belated:—The Lois Buchanan Mission Circle formed April 16th, 1923 and contained in report of Spring, 1923, has not yet been formally presented to our readers. This society is in West Allis, Wisconsin. The president is Regula Schmid and there are seven members. Absence from home during the summer and fall was the occasion for this oversight, no access to file being possible. We trust our young friends will accept this explanation. Our readers know now that there is such an organization. May it grow and prosper.

* * * *

Last spring Hopewell Y. W. M. S. of Concordia Presbyterial was reported as meeting with the W. M. S. The society is again active and is planning to study a mission book. The new president is, Miss Nannie Finney. The secretary, when reporting this revived society, spoke of "the fine lot of young women" forming this society. Our denomination is full of a fine type of young womanhood. Let this statement be amply proven by our young women taking their rightful place in the work of the missionary society and being cornerstones, fully polished.

One of our presbyterial young women's secretaries reports two new societies. She, also, speaks of another congregation in which a society disbanded sometime ago. There seems to be a "sound in the tops of the mulberry trees" announcing the possible approach of a new organization. May it materalize! The secretary adds, "There are several new societies in prospect." How about your field, sister secretary? Are you having any success? Perhaps you are a little backward. Just forget about your feeling of reticence and go after your constituency for results.

* * * *

A request:—Will all those having a new society to report or other news for publication please see to having it in hands of this department by the *eighth* of the month. Should it be received January 8, look in the February issue of the Magazine for its appearance. *Do not send* the *material* to *Xenia, Ohio,* but to 1503 Dormont Ave., Dormont, Pa.—So. Hills Branch.

A REMINDER.

The Word tells us that it is "Line upon line, line upon line!" Well did the inspired writer know human forgetfulness and human frailty is just the same this twentieth century. We remember. We forget. We think. We fail to think. And so life goes from day to day.

Sometimes we feel our young women should not forget. Then we recall our own short comings and are willing to tell the story once more and then again. Our one regret is that so many fail to read what is provided for their instruction. But it must be "Line upon line," so here goes:—

The young women's organizations by whatever name known, such as Circle, "Anna Y. Thompson" Missionary Society, or Young Women's Missionary Society has a certain field of endeavor in which to work. The Women's General Missionary Society has a plan covering work in our several mission fields, home and foreign, principally among women and children. The Young Women's Society as a part of the whole is expected to do its share in supporting this work. There is a false notion on the part of some that paying to Young Women's Special is the whole of the task. It is just a small part of the work.

The lines of work embrace salaries of single women workers, building and maintaining of schools, hospitals and orphanages; the salaries of Bible women and of special industrial teachers. Also, the money for travel of our missionaries to and from fields must be supplied These are some of the responsibilities of our missionary society workers be they young women or older women.

If you wish more detail, secure the little leaflet called Departments of Work. Then read the July Magazine from cover to cover. Secure a catalog and select from its pages the leaflets that treat on the several fields. Get a close acquaintance with the Prayer Cycle. Read the mission stories found from time to time in our Church papers. Be a subscriber to the Women's Missionary Magazine. Review the contents of each number and you will surely know what the work undertaken by the women of our denomination is. We must be ever at the work for it, like the brook, goes on unceasingly.

> "Though well you row, the river ever flowing
> Will bear you back unless you keep on
> rowing."

SOWING AND REAPING.

A rather young woman and her two children came one Sabbath morning to our Sabbath School in the 4th Church, Spokane. The older of the two little girls was just entering her first year at school.

The younger child was so short and fat she could scarcely climb the stairs into the Church door. They came in the first place without my having "looked them up." For that reason I wondered if they were not already Christian people.

I rather surmised the woman had been a teacher. And because she looked as if she could teach I asked her to take a class of little girls. Mrs. J. took the class and was quite successful with them

One day she said to me, "I fear I am giving you a wrong impression. I am not a Church member. I am not a Christian." "But I cannot bear the thought of my little girls growing up without any religious instruction."

I said to her "You believe the Bible is the word of God. You believe Jesus Christ is the son of God; that He lived on this earth; that He died for our sins and that He is the living savior?" "Oh yes," she said, "I do!"

A few months later she became a member of our Church. She was one of our best teachers in the Sabbath School and an active worker in our women's meetings. Her training and experience made her very helpful when we were preparing programs.

Her little girls were happy, loyal and

faithful members of the Sabbath School. Later the father of the family sold his business and the family returned to a ranch in Colorado.

From time to time I hear from Mrs. J. The little girls still pray for "our Sabbath School in Spokane."

They live a number of miles from any town. The children ride three and one half miles on pony backs to school. It is almost as far to a Baptist Church and Sabbath School which they attend. They have preaching services once in a month.

Mrs. J. has asked to still be counted a member of the little old 4th, for while she can work with the people where she lives she does not care to become a member of that denomination.

Recently in a letter from her she told of their Childrens Day Program. Their Superintendent had appointed some young ladies to take charge of the program; but for some reason the girls fell completely down on the job. Mrs. J. rather than have no program at all undertook the work herself. And then the problem of no material for a program presented itself.

She remembered she had some "booklets" I had given her. These "booklets" were the Women's Missionary Magazines and some leaflets. From these she prepared almost her entire program for Children's Day. And she says there is enough material left for another program.

The superintendent was lavish in his praise of her work. And she adds, "We certainly did appreciate having those "booklets" at that time."

The superintendent has had her take a Junior class of twenty boys and girls. She is praying that one from her class may decide to be a missionary.

One of your special workers.
LAURA SAWHILL.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

In ordering supplies from the Literature Department, be careful to use the following titles and those given in the Catalogue so that no mistake will be made in understanding your order.

STUDY BOOKS AND HELPS, 1924.

Senior Foreign

CREATIVE FORCES IN JAPAN, Cloth, 75c., paper, 50c.
How to Use "Creative Forces." 15c.
Dramatics—"Sunlight and Candlelight." 25c.

Junior Foreign

The Honorable Japanese Fan, Paper only, 40c.
Manual for Leaders using "The Honorable Japanese Fan." 15c.
Japan Primary-Picture Stories. Per set, 50c.
Picture Sheets:—
The People of Japan, 25c.
Boys and Girls of Japan, 25c.
Small Outline Maps of Japan, 3c. each, 25c. per dozen.
Directions for Making a Japanese House, 25c.
Dramatics:—
Alice Through the Postal Card. 15c.
"Is It Nothing to You?" 10c. each, $1.00 per dozen.

Senior Home

The Debt Eternal, Cloth, 75c., paper 50c.
Suggestions for Leaders using "The Debt Eternal," 15c.

Junior Home.

Better Americans, 60c. Complete plans for the study of "Better Americans" are included in the book.
Picture Sheets:—
America at Home, 25c.
Children of the City, 25c.

New Home Literature

College Girl's Summer Diary	10c.
Migrant Workers in Harvest and Cannery	10c.
Hand-Picking in Home Missions	2c.

Standard Mission Study Books and Supplies.

Prayer Cycle, 10c each, $1.00 per dozen, $7.50 per 100.
Facts and Folks in Our Fields Abroad, Cloth 75c., paper 50c.
How to Use "Facts and Folks." 15c.
The UP Trail, 40c.

Pictures and Tickets for "The UP Trail," trip, 1c. each, 10c. per dozen.
Missionary Lessons for Youngest Juniors, 30c.
Missionary Mother Goose Rhymes, 25c.
Little Brothers of Mine, 30c.
Daughters of India, 10c. each, $1.00 per dozen.
The Power House at Pathankot, 75c.
The President's Book, 15c.
Recitation Book for Juniors and L. L. B., 25c.
Wall Roll, $1.00.

Congregational Literature Secretaries should have the following leaflet:—
First, Second and Third of Missionary Literature, 3c.

The following free supplies are available. They are **free for postage,** and are quoted at the dozen rate. Will you kindly use the free literature wisely and carefully and always send postage when ordering it and in ordering sample copies of the literature.

Free Supplies.

	Doz.
Standard of Efficiency	$ .01
Extension Department	.02
Hints to Presbyterial Literature Secretaries	.01
Departments of Work	.02
Membership Cards	.05
Invitation Cards	.05
Tithe Pledge Cards	.05

The new **Standard of Efficiency,** which will be in operation this year, was published in the October Magazine. Study it carefully and begin immediately to carry out its provisions in your society. The **Tithe Pledge Cards** have been issued to help societies in determining Point VI in the **Standard.**

In the November Magazine appeared an announcement of a book entitled, "Save America." This book deals with law enforcement in our country, especially concerning the enforcement of the prohibition law. It will prove very valuable for Temperance secretaries in arranging their program meetings and for leaders in temperance organizations.

We should be doing all in our power to encourage the enforcement of the prohibition laws when there is such determined effort on the part of the liquor forces to break them down.

Order the book from our department. Price, 25c.

THE PRAYER CYCLE

The 1924 **Prayer Cycles** are ready for distribution. They have four map-pages this year, showing our four foreign fields. Several other changes have been made besides the necessary changes which occur from year to year. Will you not help us place at least **one** Prayer Cycle in every United Presbyterian Home that throughout the Church we may be offering united prayer for our missionaries and their work.

THE CALL TO PRAYER

The annual interdenominational **Day of Prayer for Missions** is called for Friday, March 7, 1924. The program, "**The Spirit of Power,**" is priced at 2c. each, $1.50 per 100. Order the "Call to Prayer" and the program from our department. Early orders would be much appreciated.

◆

MISSIONARY REVIEW OF THE WORLD
WOMEN'S MISSIONARY MAGAZINE
BOTH FOR $3.00.
SEND ORDERS TO THE WOMEN'S MISSIONARY MAGAZINE,
XENIA, OHIO.

INDIAN DEDEPARTMENT.

Mrs. John S. Crawford, Secretary, 5 Trenton Ave., Wilkinsburg, Pa.

Tama—Rev. R. G. Smith writes:—We have at last succeeded in getting a splendid picture of the house and new chapel. I think they will print nicely in the Magazine. The new steps round down to the bottom of the wall with a 3 square foot landing and correspond nicely with the chapel steps.

With the new blinds on both the house and chapel our mission makes a very fine appearance. The new roof has solved one of our mysteries.

The water had been coming down between the weather-boarding and the plastering into the basement. During our last heavy rains the basement was dry.

The moving pictures are doing a wonderful good. To give you an idea of good they do, in one of our films we showed the tubercular germ actually at work eating out the lungs. The next day we could see the Indians cleaning up and starting a fight against the disease.

Simnasho—The repairs and paintings are practically completed. There are a few odd jobs unfinished. We have succeeded in doing a good job much to the improvement of the condition and appearance of the premises.

We had a very sad funeral in November. It was that of a little boy about four years of age. The father was out working for some white people and his wife and little boy were with him. They were camped beside a small stream near the father's work. One afternoon the little fellow got beyond the mothers notice and in some way fell into the stream. The mother succeeded in getting him out before life was extinct but did not know what to do, she ran for help but before help arrived it was too late. The mother is heart-broken.

We had a nice Thanksgiving service at 7 P. M. about 63 present. Our average attendance for Nov. was 33. Just now we have a quartet that sings very well to the accompaniment of the guitar. They do very well and helped much with the program that night. We had pictures on the life of Christ which were very impressive. In addition we had a community sing. All joined in singing some new Psalms which we have been learning. Our young Indians love to sing.

Last Sabbath I preached the funeral sermon of poor old Slim Charlie who was accidently drowned more than a year ago while out at the Dalles.

The body was not recovered until some time after. It was placed in a grave by the river at the time it was found. Last week the husband of his grand daughter brought the remains back to the reservation and they were buried at Warmsprings. The old man had been a christian thirty years. His widow confessed Christ over a year ago.

Warmspring—Our people have just lately returned from work the exceptional fine weather has furnished a good opportunity for quite a number of our people to get fairly good work at different places digging potatoes and picking apples but all are home now I think. We have more than a hundred children here this year. Our young people are doing the best in the Bible work and taking an interest in singing than they have done since we have been here.

A number of our young men who are working at the agency attend both Sabbath and Wednesday nights and as they are real good singers they formed a choir, assisted by our physician, and that has helped a lot. The children take a new interest, and are paying better attention especially the girls.

On Thanksgiving evening a circumstance occured in the girls dormitory that I think you will be pleased to hear about. The school principal was on duty that evening. He heard the girls singing and he said they did well. Then one girl read a chapter in the New Testament and another one led in prayer. The girl who read the chapter was the girl who said last year she was "only a wild Indian girl." She is one of our best singers, has confessed Christ and united with the Church. This meeting was all voluntary.

We believe the Word is taking hold on these young lives.

BIBLE READINGS FOR WOMEN'S AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

ANSWERS TO QUESTIONS 51-75.

51. Gen. 4:12.
52. Gen. 1:22.
53. Gen. 8:22.
54. Judges 20:47.
55. Gen. 20:12.
56. Ruth 4:7-10.
57. 1 Kings 7:21.
58. 2 Chron. 8:18 (450 talents of gold) Equivalent to 48,600 pounds, or over $13,000,000.
59. Gen. 41:50.
60. Gen. 8:8-12.
61. 1 Kings 7:23-25.
62. 1 Sam. 28:24, 25.
63. 1 Sam. 25:32,33.
64. 1 Sam. 17:36, 2 Kings 2:24.
65. Judges 11.
66. Ex. 33:22.
67. 2 Sam. 24:16-18.
68. Job 38:31.
69. 2 Sam. 21:12-14.
70. 1 Chron. 14: 14-16.
71. 1 Chron. 13:9, 10.
72. 1 Chron. 11:6.
73. 1 Chron. 10:5.
74. Judges 5:20.
75. 2 Sam. 23:8.

JANUARY QUESTIONS.

76. What special day of the month is celebrated in the early history of the world for two great occurrences?

77. What king's-head was hung up in an idols temple?

78. When and to whom did God announce that all beasts and birds were delivered to man for his use as food?

79. What three great hunters became the founders of cities and the fathers of nations?

80. Who was the most successful foxhunter mentioned in the Bible?

81. What two great leaders died on mountain tops?

82. What king celebrated his caronation by winning a battle and burning idols?

83. Who heard the warning, "Whoso sheddeth man's blood, by man shall his blood be shed?

84. When did four lepers bring glad tidings?

85. What man went to prison for telling the truth?

86. Who was the watchman of the house of Israel?

87. What farmer rescued his nephew by night from the armies of four victorious kings?

88. What woman had an unhappy married life because she did not approve of her husbands dancing?

89. What was the end of Balaam?

90. Who said, "Be sure your sin will find you out," and under what circumstances?

91. Who kept the vultures from a sacrifice all day, and what did he see after dark?

92. Who viewed a ruined city by night and afterwards rebuilt it?

93. Who is the first drunken man mentioned in the Bible?

94. What woman ruled a nation, won a battle and wrote a song?

95. How many of each kind of bird did Noah take into the ark?

96. What two people expected to die when they found they had been speaking face to face with the angel of Jehovah?

97. Who found an angel under an oak tree?

98. What message did an old man receive from the stars?

99. What king never had father or mother?

100. Who wrestled all night with an unknown wrestler?

The committee appointed to select the Bible Readings for the coming year has decided to take up the study of the Life and Ministry of our Lord and Saviour, Jesus Christ, as found in the four Gospels.

Parallelism is observed throughout Many of the events are recorded by two, some by three, and not a few by four of the sacred writers.

SPECIAL NOTICE

The committee is indebted for its material to a Harmony of the Gospels called The Parallel Gospels and Reference Passages, and hopes to present the various topics in such a way that it will be seen that the harmony of the Gospels is thoroughly established. While no one of the evangelists gives a full account, they all contribute portions which harmonize and agree with absolute concord. The authorized text is used believing it to be more generally accepted.

BIBLE READINGS.

1. God the Word—John 1:1-18.

2. St. Luke's preface to Theophilus—Luke 1:1-4; Heb. 2:3; 1 Peter 5:1; 2 Peter 1:16; 1 John 1:1.

3. An angel appears to Zacharias—Luke 1:5-25.

4. An angel appears to Mary—Luke 1:1-38.

5. Mary visits Elizabeth remaining three months—Luke 1:39-56.

6. The birth of John the Baptist—Luke 1:57-80.

7. The two genealogies. The revised version is substituted for the authorized, for the sake of the Old Testament form of the names. Matt. 1:1-17.

8. Luke 3:23-38, read backward beginning with verse 38.

9. The birth of Jesus—Matt. 1-18-25; Luke 2:1-7.

10. An angel appears to the shepherds—Luke 2:8-20.

11. The circumcision and presentation in the temple—Luke 2:21-38.

12. The wise from the east—Matt. 2:1-12.

13. The flight into Egypt, Herod's cruelty, the return—Matt. 2:13-23.

14. Jesus in the temple with the doctors—Luke 2:41-52.

15. Ministry of John the Baptist—Matt. 3:1-12; Mark 1:1-8.

16. Luke 3:1-18. The baptism of Jesus.

17. Matt. 3:13-17; Mark 1:9-11; Luke 3:21-22; John 1:32-34.

18. The temptation of Jesus—Matt. 4:1-11; Mark 1:12-13.

19. Luke 4:1-13.

20. Testimony of John the Baptist—John 1:15-31.

21. Andrew and "another disciple and Simon Peter—John 1:35-42.

22. Philip and Nathanael—John 1:43-51.

23. The marriage at Cana of Galilee—John 2:1-12.

24. The first passover and cleansing of the temple—John 2:13-25.

25. Our Lord's discourse with Nicodemus. John 3:1-21.

26. Christ and John baptizing—John 3:22-36.

27. Imprisonment of John. Jesus sets out for Galilee. Matt. 4:12; Matt. 14:3-5; Mark 1:14; Mark 6:17-20; Luke 3:19-20; Luke 4:14; John 4:1-3.

28. Discourse with the Samaritan woman. John 4:4-21.

29. John 4:22-42.

30. Jesus arrives in Galilee and teaches publicty. Matt. 4:17; Mark 1:14-15; Luke 4:14-15; John 4:38-42.

31. Healing of the nobleman's son—John 4:46-54.

THE ANNUAL INTERDENOMINATIONAL DAY FOR PRAYER,

FRIDAY MARCH 7TH 1924.

THE PROGRAM THE "SPIRIT OF POWER."

ORDER FROM WOMEN'S BOARD, COPIES 2c EACH.

PLANS AND PROBLEMS.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

Prayer—Its Power.

"Away in foreign lands they wondered how
Their simple words had power;
At home, the Christians two and three
Had met to pray an hour."

Come ye apart—Tuesday 10 A. M.

Do you send out Bulletins?

"Junior Rally in the Fifth Church, Dec. 8, 1923."

"Let us double our subscriptions list (200). It will help us if we remember more Magazines will increase our knowledge of the work. The result will be greater interest, more prayer and greater gifts."

Chicago Bulletin.

* * * *

"What kind of a Presbyterial would my Presbyterial be if every member were *just like me?*"

"We are fifteen hundred strong Think of the possibility of united prayer. If you are using Prayer Cycle and every one of our fifteen hundred women are using her prayer cycle, what a POWER is at work!"

"Every Junior should be supplied with boxes for the Junior Special not later than January 1. All offerings sent to the Presbyterial Treasurer by March 15. The boxes represent typical little mud school houses in India where the children go to School. Secure them from the Literature Secretary."

Cleveland Bulletin.

* * * *

Cleveland Presbyterial has no fall meeting, so instead they recently held three rallies to hear report from Los Angeles and to increase interest. The president writes—"They were great rallies. I can still hear them singing. Work, work, work, we'll keep on working, Pray, pray, pray, it means success."

* * * *

Des Moines Presbyterial Executive Committee met to revise the Constitution The president is to be elected for *two years*. This is real progress. No president can do her best in *one year*. They also prepared a Budget for the work of the Presbyterial. So far as I know this is the FIRST Presbyterial to adopt the Budget System that has been such a blessing to so many societies.

* * * *

A Magazine in Every Home.

The first reply to the letter sent to members of the Los Angeles Convention was from a busy member of the Women's Board with a promise "to try and do some thing."

Mrs. Bessie Roth, Des Moines Presbyterial is the FIRST delegate to report that she has secured the TEN NEW SUBSCRIBERS. She completed the list by sending a subscription as a Christmas gift. All were secured outside her own congregation (White Oak, Des Moines Pres.) as they already had a MAGAZINE in every home.

First Toledo reports increase of NINE.

Bedford Ave., Canton, Ohio reports FIVE, and their society only five years old. Arlington, Wisconsin reports FIFTEEN families, TWENTY-ONE members of the Missionary Society, and TWENTY-THREE subscribers.

"It ain't the drives nor canvasses, nor funds that they can pay
But the close co-operation that make them win the day.
It ain't the individual nor the women as a whole,
But the everlasting TEAM WORK of EVERY wide awake soul."

(With apologies to Kipling).

Women's Association of First Des Moines.

I was present at their December meeting. (See plan of organization in the December Magazine, page 320). In the forenoon the Welfare Department provided carpet rags to be sewed for some local institution. The Group in charge for the day provided a light luncheon for twenty-five cents. In the afternoon we heard reports from the different Departments.

The Social Department had served a Father and Son Banquet, and a dinner to the Young Peoples' Department of the Sabbath School. The Extension Department reported 45 calls made. The Welfare Department were planning a box of clothing for Stanton, Ky. The Educational Department had conducted a Mission Study class for six weeks on

Sabbath evenings for men and women on "The Child and America's Future." A representative of Travelers Aid presented her work to the Association.

The Group for the day had arranged a Christmas Program, "Christmas in India." This was preceeded by devotional period and a most helpful prayer service, well planned and definite. Then followed a delightful social hour, with a real Santa Claus. Sealed notes were handed to several members. In these they were told to do certain things. Then Santa Claus presented each performer popcorn balls or sticks of candy. There were over FIFTY present besides the children.

The whole plan seemed to me to be so broad and to have a splendid AIM, to reach EVERY woman in the congregation, to reach the unsaved in the community, to aid the pastor and enlarge the work of the Sabbath School. Social and local Welfare work is often the KEY that opens to many women the vision of distant lands. The whole day seemed to strengthen the bond of friendship so necessary to united effort. Let our New Year's Resolution be "Lengthen the cords and strengthen the stakes."

* * * *

FOR YOUR NEXT MEETING DON'T FAIL TO USE IN YOUR SOCIETY, "THE SUCCESSFUL MAGAZINE AGENT," BY MRS. J. P. WHITE, IN THE DECEMBER MAGAZINE, PAGE 303.

STUDY FOR THE MONTH.

FEBRUARY

CREATIVE FORCES IN JAPAN.

By Galen M. Fisher.

For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering for my name shall be great among the heathen, saith the Lord of hosts.

Malachi 1-11.

Chapter I—Assets and Liabilities of the Japanese People.

By Mrs. J. P. White.

Bible Lesson—Matt. 28:16-20.

Roll Call—Current Event on Japan.

1. The Heroes of Japan.
2. The Mind of Japan.
3. The Heart of Japan.
4. The Possibilities of Japan.

Home Missions:

THE DEBT ETERNAL.

By John H. Finley.

Theme—"The Eternal Debt of Maturity to Childhood and Youth."

Chapters I and II—The Debt Eternal, and The Child at Home.

By Mrs. Albert Gordon, Newark, N. J.

"Hold ye faint-hearted! Ye are not alone!
Into your worn-out ranks of weary men
Come mightly reinforcements, even now!
The Children come to save the weary world!"

"What God is doing in this world is making men and women, and when He puts a child in the cradle, He says, You may help me." (Lyman Abbott).

1. America's Rich Heritage, an Obligation.
2. Relation of the Home to Outside Agencies.
3. Economic Causes of Parental Failure.
4. What the Home Should Provide.

JUNIOR MISSIONARY MAGAZINE

MRS. JOSEPH M. HEAGEN.
Editor and Business Manager.

200 Greenside Ave., Cannonsburg, Pa.

Subscription price for single copy, 25 cents per year. Ten copies or more addressed to one person, beginning with the same number, 15 cents each. Make checks and money orders for magazine subscriptions payable to Mrs. Joseph M. Heagen, Bus. Mgr.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA

Miss Emma Dean Anderson, Appointed 1881, Gurdaspur
Miss Helen Artman, Appointed 1920, ...Sialkot City
Miss Hannah H. Beale, Appointed 1920, ...Rawalpindi
Miss Kathryn Beattie, Appointed 1920, ...Sangla Hill
Miss Minnie Beatty, Appointed 1912, ...Rawalpindi
Miss Roma Beatty, Appointed 1909, ...Pasrur
Miss Rebecca Jean Black, Appointed 1921 ..Gujranwala
Miss Mary Lois Boyd, Appointed 1918, ...Sialkot City
Miss Olive I. Brown, Appointed 1920, ...Jhelum
Miss Theresa Brownlee, Appointed 1922, ...Sialkot
Miss Edna Broyles, Appointed 1919, ...Pasrur
Miss Lois Buchanan, Appointed, 1910 ......Pathankot
Miss Elizabeth M. Caldwell, Appointed 1918, Gurdaspur
Miss Mary Campbell, Appointed 1884, ...
...............Deaconess Home, Lucknow, India
Miss Eunice Cleland, Appointed 1923, ...Sialkot
Miss Mary Ruth Copeland, Appointed 1922, ...Sialkot
Miss Henrietta Cowden, Appointed 1905 ....Pathankot
Miss Margaret Fehlman, Appointed 1913, Sangla Hill
Miss Bessie Fleming, Appointed 1913, ...Sargodha
Miss Ella M. Gordon, Appointed 1893, ..Campbellpur
Miss Vida J. Graham, Appointed 1922, ..Rawalpindi
Miss Zara H. Heon, Appointed 1921, ...Gurdaspur
Miss Gertrude Horst, Appointed 1919, ...Zafarwal
Miss Janette Howland, Appointed 1921, ...Lyallpur
Dr. Reba C. Hunsberger, Appointed 1921, ..Sialkot City
Miss Nancy Hadley, Appointed 1904, ...Sialkot City
Miss Ella W. Jamison, Appointed 1921, ...Sialkot City
Miss Flora Jamison, Appointed 1908 ....Sangla Hill
Miss Florence M. Jones, R. N., Appointed 1920, Jhelum
Miss Harriet Jongewaard, Appointed 1915, Sialkot City
Miss Mary Kyle, Appointed 1904, ...Pasrur.
Miss Olive Laing, Appointed 1912, ...Sialkot City
Miss Mary A. Lawrence, Appointed 1893, ..Rawalpindi
Miss Mary F. Lincoln, R. N., Appointed 1919, Sargodha
Miss Mary E. Logan, Appointed 1891, ...Jhelum
Miss Eleanor W. Maconachie, R. N., Appointed 1909,...
.... Pathankot
Miss Mary R. Martin, Appointed 1890, Khangah Dogran
Miss Henrietta Moore, Appointed 1898, ...Madhopur
Miss Sara A. Moore, Appointed 1917, ...Madhopur
Miss Jean B. Morrison, Appointed 1895, ...Abbotabad
Miss Fannie C. Martin, Appointed 1895, ..Sialkot City
Miss Elizabeth McCahon, Appointed 1875, Sialkot City
Miss Lillian McConnell, Appointed 1902 ....Lyallpur
Miss Rose McCullough, Appointed 1897, ...Gujranwala
Miss Viola May Nourse, Appointed 1923 ..Sialkot City
Miss Grace Polkinghorn, Appointed 1923, ...
.... Hajipur, Sialkot
Miss Willa Ramsey, Appointed 1921, ...Sialkot City
Miss Louise Scott, Appointed 1916 ....Gujranwala
Miss Kate E. Spencer, Appointed 1918, ...Sargodha
Miss Florence Tomaseck, Appointed 1919, Gujranwala
Miss Vivian L. Trimble, Appointed 1921, ...
............................Khangah Dogran
Miss Lorena B. Taylor, Appointed 1922, ...Sialkot
Miss Evelyn Tromans, Appointed 1923, ...Sialkot
Miss Ruth Warnock, Appointed 1913, ...Sargodha
Miss Georgia Wengart, Appointed 1919 ......Zafarwal
Maria White, M. D., Appointed 1886, ...Pasrur
Miss Dora B. Whitely, Appointed 1911, ...Pasrur
Miss Carrie Worman, Appointed 1921, ...Sialkot City
Miss Edna Ward, Appointed 1923, ...Sialkot
Miss Gertrude Zink, Apointed 1919, ...Lyallpur

NOW IN THIS COUNTRY.

Miss Hazel Bennett, Appointed 1908, ...
.... 2931 Voelkel Ave., Dormont, Pittsburgh. Pa.
Miss Laurella Dickson, Appointed 1897, ...
..........914 College Ave., Tarkio, Missouri
Miss Marietta Hamilton, Appointed 1916, ...
..............60 Kirkland St., Cambridge, Ohio
Dr. Wilhemina, Jongewaard, Appointed 1915,....
..............................Orange City, Iowa
Miss E. Josephine Martin, Appointed 1896, ...
....3225 Gaylord Ave., Dormont, Pittsburgh, Pa.
Miss Jane E. Martin, Appointed 1906, ...
....3225 Gaylord Ave., Dormont, Pittsburgh, Pa.
Miss Mabel Stewart, Appointed 1915, ...
...........................New Wilmington, Pa.
Dr. J. P. Simpson, Appointed 1902, ..Radford, Virginia
Miss Josephine White, Appointed 1884, ...
................140 Boyles. Ave., New Castle, Pa.

EGYPT

Miss Sara M. Adair, Appointed 1918, ...Cairo
Miss Ella M. Barnes, Appointed 1911, ...Cairo
Miss Margaret Bell, Appointed 1911, ...Zagazig
Miss Clarice Bloomfield, Appointed 1920, ...Cairo
Dr. Carrie M. Buchanan, Appointed 1893, ...Cairo
Miss Jean S. Campbell, Appointed 1923, ...Beni Suef
Mrs. Mary K. Coventry, Re appointed 1918, ...Cairo
Miss Ann B. Criswell, Appointed 1905 ....Assiut
Miss Mary F. Dawson, Appointed 1922, ...Cairo
Miss Ella B. Downie, Appointed 1913, ...Fayoum
Miss Lucia Dwight, Appointed 1919, ...Monsurah
Miss Helen Ferrier, Appointed 1900, ...Beni Suef
Miss Davida Finney, Appointed 1914 ....Cairo
Miss Elsie French, Appointed 1909, ...Alexandria
Miss Minnehaha Finney, Appointed 1894, ...Tanta
Miss Constance E. Garrett, Appointed 1921 .....Cairo
Miss Dora E. Giffen, Appointed 1920, ...Tanta
Miss Martha C. Glass, Appointed 1921, ...Cairo
Miss Marianna Gray, Appointed 1921, ...Cairo
Miss Rena Hogg, Appointed 1896, ...Assiut
Miss Isabelle Hosack, R. N., Appointed 1912, ..Cairo
Miss Avis Hoyman, Appointed 1920, ...Cairo
Miss May Holland, R. N., Appointed 1913 ....Assiut
Miss Lucy Lightowler, Appointed 1921, ...Cairo
Miss Dora Mason, Appointed 1918, ...Alexandria
Miss Helen J. Martin, Appointed 1915,........Assiut
Miss Sara B. Meloy, Appointed 1923, ...Cairo
Miss Evelyn McFarland, Appointed 1919, ...Fayoum
Miss Carol McMillan, Appointed 1906 ....Cairo
Miss Lillian McClellan, Appointed 1923, ...Cairo
Miss Helen Noordeweir, Appointed 1921, ...Cairo
Miss Marion Paden, Re-appointed 1920, ...Zagazig
Miss Frances M. Patton, Appointed 1922, ...Cairo
Miss Mary Estelle Robertson, Appointed 1922, ..Cairo
Miss Edna Sherriff, Appointed 1920, ...Cairo
Miss Nellie C. Smith, Appointed 1911, ...Alexandria
Miss Jane C. Smith, R. N., Appointed 1922, ...Cairo
Miss Anna Y. Thompson, Appointed 1871, ...Cairo
Miss Rose Smith, Appointed 1923, ...Cairo
Miss Margaret A. Smith, Appointed 1872, ...Cairo
Miss Mary L. Thompson, Appointed 1917, ...Assiut
Miss Laura B. Walker, Appointed 1904, ...Luxor
Miss Ethel L. Weed. Appointed 1919 ....Cairo
Miss Florence L. White, Appointed 1919, ...Cairo
Miss Esther W. Wilson, Appointed 1919, ...Luxor
Miss Laura B. Wright, Appointed 1921, ...Cairo

NOW IN THIS COUNTRY.

Miss Alda B. Atchison, Appointed 1904, ...
........6190 Outlook Ave., Los Angeles, Calif.
Miss Mary E. Baird, Appointed 1913, ..Allerton, Iowa
Miss Ida L. Cabeen, Appointed 1909, New Market, Iowa
Mrs. T. J. Finney, Appointed 1916, ...Coshocton, Ohio
Miss Alfretta Hammond, Appointed 1904, ...
......904 Publication Building, Pittsburgh, Pa.
Miss E. Roxie Martin, Appointed 1901, ...
..1239 Fillmore St., Frankford, Philadelphia, Pa.
Miss Jeannette McCrory, Appointed 1916 ......
.............................Sterling, Kansas
Miss Ruth A. Work, Appointed 1904, Fort Morgan, Col.
Miss Ida B. Whitesides, Appointed 1913, ...
....................South Cambridge, New York

SUDAN

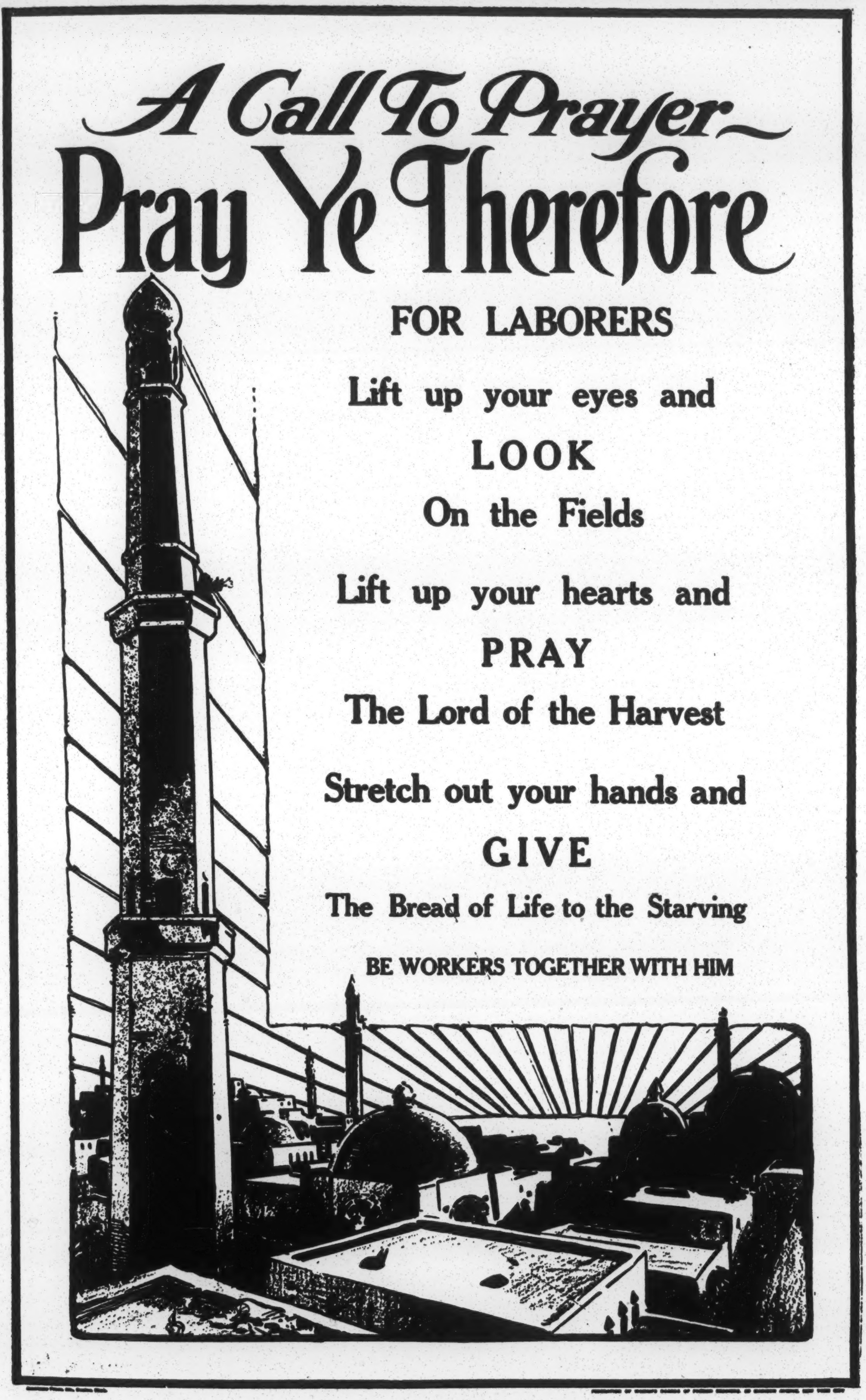
Miss Mary E. Cole, Appointed 1919, ..Khartum North
Miss Luella Denny, Appointed 1922, ..Khartum North
Miss Mary Frances Herron, Appointed 1922, ...
.... Khartum North
Miss Elsie E. Grove, Appointed 1912, Khartum North
Miss Mary Jane McKnight, Appointed 1922,......
.... Khartum North
Miss Aulora McIntyre, Re-appointed 1919, Omdurman
Miss C. Blanche Soule, R. N., Appointed 1921, ..
.... Khartum North
Miss Frances Turk, N. N., Appointed 1921, ...
.... Khartum North

NOW IN THIS COUNTRY

Miss Una Cole, Appointed 1918, ...Gibbon, Nebraska
Miss Kathryn MacKenzie, Appointed 1919, ...
.............6329 Summer St., Philadelphia, Pa.

ABYSSINIA.

Miss Ruth C. Beatty, R. N., Appointed 1920, ..Sayo
Miss Isabel Blair, Appointed 1922, ...Sayo
Miss Florence Davison, Appointed 1922, ...Sayo
Miss Hazel Ewing, R. N., Appointed 1923, Addis Ababa
Miss Florence D. White, Appointed 1923, Addis Ababa
Mrs. Ruth Lobaugh Walker, Appointed 1923, ...Sayo



A Call To Prayer

Pray Ye Therefore

FOR LABORERS

Lift up your eyes and
LOOK
On the Fields

Lift up your hearts and
PRAY
The Lord of the Harvest

Stretch out your hands and
GIVE
The Bread of Life to the Starving

BE WORKERS TOGETHER WITH HIM

THE CALL TO PRAYER

The annual interdenominational **Day of Prayer for Missions** is called for Friday, March 7, 1924. The program, **"The Spirit of Power,"** is priced at 2c. each, $1.50 per 100. Order the **"Call to Prayer"** and the program for use that day from the Women's Board 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.—Send money with orders.

A PICTURESQUE GATHERING OF JAPANESE CHILDREN WAITING TO BE ADMITTED AT ONE OF THE PRIMARY SCHOOLS IN TOKIO.

The little scholars are almost pathetically alike in dress and appearance. Most of them are wearing the typically Japanese printgown although here and there may be discovered a somewhat more elaborate robe. The little boys have their heads closely shaved giving them a curious forlorn expression.

Photo International Photo N. Y.